No. 23

Beaders of the JOURNAL are especially requested to sens in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged fee-publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers sing mediums, interesting inclents of spirit communion, and well suffernite accounts of spirit phenomena are always in place and will be rachitabled as area as possible.

PAGE —The Name "Shriock."—A Critical Exact of the Characters in the Merchant of Venice.

Iancoos Advertisements.

XTH PAGE.—Temperance Song for Progressive Lyceums.
An Earnest Appeal for More Light—Questions for Rosamond Date Owen. A Bream Verified. Clerical False
Baprecentation, The Luttle Householder. Notes from
Onset. Converting Satan. Letter from Sydner, New
South Wales A Man who Hanged Himself Appeara
Nightig at a Window. Little Tommy's Death. Notes and

VENTH PAGE.—The Chagrin Falls Meeting. Barth Big Girt.—The Prejudices Met By a Canvasser for Pedestal Fund. Miscellaneous Advertisements.

THE NAME "SHYLOCK."

A Critical Examination of the Character in the Merchant of Venice.

As we advance in life, sooner or later we realize that thought is far beyond the power of expression—that language is often indequate to convey our full meaning. The language of the civilized world is indeed marvelous, but the demands of the progressive human brain are far beyond the wordpower of expression.

As individuals we improve ourselves, our thought, our language and our style, by association with others; and the more their culture and superiority, if we have the power to grasp it, the more advantageous it is for us.

culture and superiority, if we have the power to grasp it, the more advantageous it is for us.

As a people, as a nation, we advance our own language and thought by adopting the strong words and apt and elegant expressions of the other nations of the globe.

The people who are the most cosmopolitan in this as in other things are the strongest. They have the best degrees and grades of expression—the most synonymes, and by far the best means of conveying the subtle meanings and creations of the brain.

One of the strangest things in this connection, however, is, that oftentimes a powerful expression comes from the vulgar element. Vulgarity, however, we find is quite a relative term. What may be vulgar or common place at one time or period is not so at another. Although these terms may come from the so-called lower grades of society they do not come from low mental poople. Oftentimes we find a keen sharp intellect, Oftentimes we find a keen sharp intellect, Oftentimes these people originate a phrase to give expression to their feelings, and even this may be the result of their ignorance; were they educated they would readily express themselves in elegant terms. They have natural ability but no cultivation of that ability, so they invent such expressions as "played out." "gone back on him," "paint the town red," etc. The street is rull of these expressions; expressions and terms that cannot be found in the dictionary—not service themselves on the species of services and expressions, at some early day, have had a similar origin, but in the lapse of years become engrafted in the written language. When we then and as least and the written language, when we think on these things we say to ourselves, may not many of the socalled classical words and expressions, at some early day, have had a similar origin, but in the lapse of years become engrafted in the written language of the land, and being handed down to us we accept them all as classical? Suppose in a and expressions, at some early day, for sample come engrafted in the written language of the land, and being handed down to as we accept them all as classical? Suppose in a thousand or two years hence these common expressions of the present, now called vulgar, become polished and admitted in the regular written language of the land. The future philologist would be apt to comment on the powerful expressions of the people originating them.

In addition to all this we have another type—the type of character introduced by the novel, drama, or art in general. And he is the best artist in any of these lines who will give to the world the best, clean-cut character that will for all time stand out in bold relief as typical of some peculiar trait of the human mind. These characters come under the head of "too numerous to mention." We have them in the Bible and in all grades and degrees of works from the ancient time till now, and their creation or delineation still goes on.

The characters of Shakespears are probably

goes on.

The characters of Shakespeare are probably the most familiar to the English-speaking world. In later times we have the creations or sketches of Thackers, Dickens and many others. When these characters once become

introduced and accepted, whether strictly correct or not, they are seized upon and appropriated without much ceremony and held with great tenacity. If this reveals any thing it reveals the dearth of human expression—a want of power to convey the thoughts of the brain; so any thing is acceptable that the person thinks will answer the purpose. Then a character, like a word, oftentimes comes to have a peculiar weight or expression—probably more forcible than the artist intended. How common to see Shakespeare's character, "Shylock," used to convey the idea of exacting meanness, and to connect this expression with the Jewish character in general. Every day this is used, and that, too, by most intelligent peeple. But intelligent peeple are not alway: thoughtful.

Before the age of Christianity the Jags were the leaders of thought, and stood in the van of civilization. Indeed, but for them Christianity liself would not have received such a start, and probably never have existed, or at least grown to be such a power-in the world. This may seem to be a strange statement; and it seems queer now to think that the Jews assisted the early church and were the agents whereby it gained cosmopolitan influence, and secured at least a more ready recognition throughout the world. But long before the Christian era the Jews were located in colonies all over the then known world as merchants, traders, physicians, etc. Many of them became Christians, that is, Christians as then, by them, understood. The Christianity of that early day was quite unlike the development of later ages and to day. A Jew could then be a Christian and no more be false to his nation and principles then he would be as a Sadducee, Pharisee, or Essene—or a follower of any of the older prophets. Those who were trying to introduce Christianity at that time were very willing to accept the support of such of their dellow-men—Israelites, as were willing—and had no objection to regarding their fellow Hebrew "Jesus" as a Sodduce, Pharisee, or Essene—or a follower of any

of not wish that suacespears of the vision of visi

man and brother."

At this age of the world people travelled very little. The few who did go away to "foreign paris," like old Sir John Mandeville and his class, could return with all sorts of wonderful and absurd tales which the people were only too willing to believe. Old Sir John was evidently not alone—he was only a type. The Christian world was

in darkness, and purposely kept so; that is, the great mass of the world. There were a

in darkness, and purposely kept so; that is, the great mass of the world. There were a few learned men and scholars, but these had little influence upon the ignorant masses. Christianity of the Roman type was exalted and the poor Hebrew on whom it had builded was oppressed to the earth. A few learned Jews were tolerated, principally as professors and doctors. But they were only tolerated, as a tyrant might tolerate some gifted artist, but there was little respect for the Hebrews as a class.

Shakespeare although a very original man, was not altogether original. Many of his plays are, at least in part, older than himself. He was like a man who is a capital story teller. He heard a good story poorly told; he added to it—Introduced his philosophy as he went, and retold it with far more. The class of the were the at times took the skeleton offother men's stories and dressed them up to suit himself—put his stamp upon them, and they passed as wholly his own; and it would seem that he was entitled thus to do. He found the story of the "Merchant of Venice" floating around as a common yarn. He at once seized upon it. He is indifferent as to the characters. He is surrounded by a certain dominant Christian idea. He sketches the characters as he finds them, and as become the age; and only in a bigoted age and, among an ighorant and prejudiced people would such a character as "Shylock" have received such prestige. As in the case of Dickens and "Fagran" of to day, the people of that day wanted a type, a type that suited their own low notions of what they thought a Hebrew should be. "Shylock" was that type, and once drawn by such a master hand as Shakespeare, it is no wonder that it "look" with the people of that day, ang that they should be activated with the others, especially when those others are all good Christian men and women—sketched by a good Christian men and women sterled with the others, especially when those others are all good Christian men and let a good Christian inneription to be put on his grave-stone. Neith

DUKE OF VISICE.
PRINCE OF MOROCCO
PRINCE OF ARIZON.
ANTONIO—The Merchant of Venice.
BASSANIO—His friend. ANTONIO His frience.

SALANIO.

Friends to Autonio and B

SALARINO
LORENZO—In love with Jessica.
SHILOCK—A Jew.
TUBAL—A Jew. his friend.
LAUNCELUT GORDO—A clown, servant to Shylock.
OLD GOBBS—Father to Launcelof.
SALEKIO-A messenger from Venice
LEONARIO—Servant to Bassanlo.
BALTHASAR
STEPHANO.
STEPHANO.
STEPHANO.

and Servants to Por Strephano.
PORTIA—A rich beiress.
NERISSA—Her waiting maid.
JESSICA—Daughter of Shylor

Nearska—Her waiting maid.

Jassica—Daughter of Shylock.

As we study the personnel of this play, the most noticeable thing is the combination against "Shylock." The Christians are all powerful and high ranking individuals, and friendly to each other. "Shylock" stands alone. A friend (Tuba!) is mentioned, but as a character in the play he might as well have been left out. He is of no importance, at least morally. "Shylock" is the only Jew that contends against the strong power that seeks to oppress him. He is represented as a money lender. This is his vocation—a vocation as honorable as any other.

Money represents so much labor. When labor, or any product of labor, is scarce, it commands a high price. Thus far in the world the price of money is governed by the same principle. The scarcity and the demand regulate the rate at which it is loaned. A great abundance of money and of labor reduces the rate of hire. Money which is the product of labor is obedient to the same law as labor itself—and labor is obedient to the same law as money.

"Shylock" has money; it is his capital whereby he makes a living. There is no question about the legitimacy of his-vocation. It is as honest and honorable a way of

whereby he makes a living. There is no question about the legitimacy of his vocation. It is as honest and honorable a way of securing a livelihood as hiring labor or dealing in the products of labor. No man can afford to work for nothing. He may occasionally accommodate a friend. So a man may lend a sum of money without interest; but this is the exception. No one can live by giving labor or the product of labor for no equivalent.

by giving labor or the product of labor for no equivalent.

Now let us turn to the characters; some of them, as the "Duke" and the "Princes" are only side-shows; they have little to do with the real plot of the play although they may lend some interest to it as a whole. The principal characters are "Antonio," the rich merchant, "Dassanio," "Lorenzo," "Shylock," "Portis, "Nerissa" and "Jessica."

"Autonio" is a man of means—indeed very wealthy. He has his ships in every part of the world. It is not unreasonable to believe that relatively he is like some of our heavy merchants of the present day who invest their capital in ships which they send to India, Africa, South America and China; and

who live in grand style by the income from the successful voyages which these yessels make. He is a friend to "Bassanio" and is desirous, for some reason, to help him. "Bassanio" is evidently poor, but loves and is loved by "Portia," an heiress; he, however, lacks the means wherewith to gain access to the society of the heiress. By the way it would have been well if Shakespeare had written another play—a sort of sequel to this, and therein shown-up this side—shown the influences at work to accomplish this: what motive, if any, "Antonio" had in thus favoring "Bassanio." Such men as "Antonio" may appear to work and accommodate for nothing—to loan money to some poor young man in order to help him gain the affection and estate of some heiress, but it is not natural for any such man of the world to work for naught, any more than it is reasonable to expect the Jewish money lender to loan his meney on this basis. "Antonio" is not only willing to help this young man, but he is all the while loaning money on the street for gratis, and doing all he can to destroy the legitimate business of his poor fellow men because they are non-Christian, and of a different creed from himself. The remarks that Shakespeare has put into the mouth of "Shylock" throws much light upon the character of "Antonio."

"Surloca" (aside)—"How like a fawning publicate the proper is a Christian:

acter of "Antonio."

"SHYLOCK" (aside)—"How like a fawning publican be look.

I hate him, for he is a Christian:
But more, for that, in low simplicity,
He lends out money gratis, and brings down
The rate of usaice here with us in Venice.
If I catch him once upon the hip,
I will feed fat the ancient grudge I hear him.
He hates our sacred nation: and he rails
Even there where merchants most do congregate,
On me, my bargains, and my well won thriff
Which he calls interest; cursed he my tribe
If I forgive him!

And again, a little further on he assessed

And again, a little further on he says: SHILOCK "-" Signior Antonio, many a time

And again, a fittle further on he s
SHILOCK "—" Signior Antonio, many a
oft.
In the Hialto you have rated me
About my monles, and my usances;
Still have I born it with a patient shrug;
For sufferance is the hadge of all our trib
You calf me—misb-flever, cut-throat dog,
And spit upon my Jewish gaberdine,

"ANTONIO"—" I am as like to call thee so again, To spit on thee again"

"ANTONIO"—I am as like to call thee so again, To spit on thee again"
In this there is certainly nothing very commendable on the part of "Autonio." His treatment of "Shylock" is simply contemptible, and yet the world is full of condemnation for this representative (misrepresented) Jew, and very approbative of this exalled Christian gentleman merchant "Antonio." Suppose "Shylock" had had capital sufficient to have sent his "Argosles with portly sall, like signiors and rich burghers on the flood," to bring the treasures of the world to Venice for nothing, and thereby destroy "Antonio" business. How would Mr. "Antonio " have liked that?

But the reader may say, "This is only a play—the mere conception of a play writer." Very true, but it has had its effect on the world nevertheless. It is a reflection, a reproduction of the days of Venice, and of the times of Shakeepeare. The Christian was a privileged character, the Jew a proscribed character, and one who had no rights which the Christian was bound to respect. From the whole character of the play there is much left out, but what remains readily reveals it and its importance."

In writing the Hebrew language, the vow-

the whole character of the play there is much left out, but what remains readily reveals it and its importance.

In writing the Hebrew language, the vowels, being understood, are often omitted. As it were, the vowels are omitted in this play and it is no difficult task to supply them. It is plain, on the face of it, that there was a piot against "Shylock," a plot to roin him. The powerful influence of "Antonio" is against him. The play does not enter into details, but enough is revealed to show that the commitmity in which "Shylock" resides, bear him no good will. He seems, like the true Jewish character, to have considerable sly humor in his composition. He requests as a forfeit of the bond, a pound of "Antonios" flesh. From the language used, it is evident that it was at least, at this time in the play, intended as a joke, and but for the unexpected turn of affairs further on there would have been no serious reference to it. At this point it, must be specially borne in mind that "Shylo-k" has no power over the fortunes of "Antonio." If he had and then had put such a proviso in the bond, it would have shown a premeditated crime. But it would be foolish to charge such—as foolish as it would be to give him coutrol over the winds and currents of the ocean. "Shylock" had no influence to wreek or stay the richly loaded vessels of give him control over the winds and currents of the ocean. "Shylock" had no influence to wreck or stay the richly loaded vessels of "Antonio." If they were all total wrecks, it was for no fault or power of his. Also it would seem well to bear in mind the character of "Shylock." or what a true "Shylock" should be. The Christian ideal seems to be a low-fellow—a mere "Jack;" but there is no reason for this and it is full time that he was raised above this conception, and placed on a plane, more in harmony with the character of dignified manhood, oppressed by reason of foolish caste.

"Antonio" is bent on sarving "Rassante."

of dignified manhood, oppressed by reason of foolish caste.

"Antonio" is bent on serving "Bassanio." He evidently, from the disconnected consonants, had herein an object to 'accomplish. "Portia" is an heirese. "Bassanio" is his friend, perhaps, better, confederate; for such worldly men as "Antonio" do not interest themselves to the extent of 3,000 ducats, for pure friendship. "Bassanio" may be simple enough to think so, but the revelation of the absent yowels—human nature—don't say so. A supper is given, "Shylock" is pressed to attend; yet, the poor (and from this point of view) miserable Jew, is not only invited, but

pressed to attend! He does not want to go

"I am not bid for love—they flatter me.

"But yet I'll go in bate, to feed upon
"The produgal Christian. Jessels, my girl,
"Look to my house; I am right loath to go;
"For I did dream of money bags to-night."

His keen sense tells him that some ill fowards him is brewing. He thinks, perhaps, that he will go and see, and le ren the worst. He little dreams that his daughter, in whom he has the utmost confidence, will prove so weak as to become false to him and join the forces of the enemy. The plot to steal his daughter, and to completely destroy him did not originate and mature in a night. Here again the wanting vowels reveal the crime.

"Shylock" could not possibly know of the plot; and little did he dream of its infamy. He knew that there was something wrong. He had not sufficient vowels to guide him, yet he knew, or was quite sure that there was some foul plot maturing against him.

It is natural and right for man to seek, ask and demand at least a little property and friendship. Without it he is indeed a corry creature. "Shylock" had but a few friends and his business. But he was proscribed by a powerful combination. He knew it, and it did not lend to improve his character or sweetness of temper. If any doubt this, let them "put themselves in his place." Under such circumstances man for woman) can stand a great deal of rebuilt and imposition, if they only have one little spot where the soul can rest. "Shylock" had, or supposed he had, this sanctum to which he might retire—a Holly of Hollies—a fire-side, where the sterner mu-cles could relax—where soul would respond to soul.

The plot that was to destroy his peace had evidently been maturing for years. In these "good old Christian times" anything was lawful that would Carlstian times" anything was lawful that would charled his prevailed upon to steal herself and sall the old family keepsakes, which are beyond all price.

"We can imagine "Shylock" coming home. The infamous plot—when it is too late to prevent, the reason and the head-done had been such in first

that cold blooded villain "Antonio." Surely the world, then, and even now, is governed by its passions and prejudices.

the world, then, and even now, is governed by its passions and prejudices.

Here at the close of the drama Shakespoare would seem to reveal his ignorance of business affairs. But then it may be said that it is a postical license to have "Shyleck Usist upon the bond by "Antonio" himself, and with his own money. A realness man of to-day would not find it difficult to raise the bond in such a case. When the money value of the bond is presented, at least so far as a common-sense transaction like that is concerned, that ends it—or would end it. "Antonio" cannot, at the time, pay the 3000 ducate; if he could, all would, according to the drama, be quietly settled. As he cannot, the forfielt must be paid. "Speamio, after having obtained the heiress, standawilling to double the 3000 ducate, to make it 6,000. Had he simply handed 2,000 ducate to "Antonio" "Antonio" could have paid the hond in full. Nothing is said about interest. From the drama it would seem that "Explore" Occidented on English From

THE HOME CIRCLE

In this column will be published original plift presence, and psychical phenomena or high have been witnessed in the past or beerved from time to time in private he the presence of non-profe-sional medium yes. These accounts may record agont

Investigation Through the Raps.

Investigation Through the Raps.

To the Editor of the Ecligio-Pullosophical Journal:

About a year and a half ago, I was induced to investigate Spiritualism. Not being a Christian, but, on the contrary, if not a Materialist, at least an Agnostic, I had no hope of a future life, nor of reunion with lost friends, excepting that which was promised through Spiritualism. My experience with public or professional mediums was for one year extensive, and frightfully discouraging and disappointing, and I was on the point of giving up hope of finding any truth in it, when, greatiy to my delight, something occurred which made me think my husband was a medium; but being a business man, a Materialist in his belief or unbelief, ignorant of any interest on my part in Spiritualism, and imbued with the idea that it generally injured men, both in business and intellect, etc., etc., how should I spproach him on the subject?. Calling to my aid an English friend, who was staying with us (a very orthodox Christian by the way) and who confessed she would like to "see something of the phenomena, if anything to be seen," we so worked upon Mr. M. (my husband) that he laughingly consented to it at the table after dinner, and see what it would do. Accordingly in the evening we lowered the gas and seated ourselves at a good sized, solid pine kitchen table, which no ordinary human exertion could make creak or "wabble." Within four minutes we had our first rap!—clear, unmistakable, lnimitable—the first that either of us had ever heard. With an air of indifference which we were far from feeling, we said, "No fooling now. Mr. M. Don't make noises like that," which was a somewhat transparent device or remark, as he was in such a position as to render it impossible for him to have moved a muscle without our observing him. He indignantly responded that in no way, shape or manner had he made the faintest sound.

The chillis were now coursing up and down my back in a most impetuous and "inintellectual" manner, hut after several more raps

mantly responded that in no way, shape or manner had he made the faintest sound.

The chills were now coursing up and down my back in a most impetuous and "uinintellectual" manner, but after several more raps were heard by us all, the alphabet was called and the name of "Susle" was spelled ont. We did not recognize it. Then she gave her last name, and name of the city where she had lived while here. As she had announced herself as coming to me. I said, "I don't know you." She said, calling me by name, "H., I know you." She said, calling me by name, "H., I know you." She said, calling me by name, "H., I know you." She said, calling me by name, The Judge of the country of the country of the country of the medium, sisters who dide six or seven years ago. When asked if they had any message to give, the words, "I live, God is good," were rapped. Strangely enough those words were the first ever received by Mr. M.'s uncle, when he began his investigations many years ago, and who passed away from us last year—a very earnest Spiritualist. The raps for these communications were distinct, but somewhat faint, requiring close attention to avoid missing any of the letters. The following evening our circle included Mrs. B., an intimate friend, and a total unbeliever. She is a well known concert and oratorio singer and favorite pupil of the late

Mrs. B., an intimate friend, and a total unbe-liever. She is a well known concert and ora-norio singer and favorite papil of the late Mme. R. In a very few moments after we sat down we heard the raps, louder and more un-even and varying in power than those of the previous evening, and to Mrs. B. came the words: "Fool. go home!" We both said, "That sounds like Madame," and almost be-fore the words were spoken, three affirmative raps w 'e given. Then the control seemed to change, and we were quite startied by sev-eral loud, crisp raps, and, "Child, I am glad," was the message spelled out to me. I said: "Deft Uncle G., is it you? Have you done all this?" The three raps for "yes" were given while I was speaking, and repeated again and again, seemingly with great de-light.

The third evening (for by this time we were

given white I was speaking, and repeated again and again, seemingly with great delight.

The third evening (for by this time we were pretty well embarked) the name "Kate" was spelled, and in an are to "Kate who?" we were delighted to receive the name of a very dear friend who died in 833. She said, "my girl wants me," alluding to a lovely child she had left, and then sent her love and greetings to a mutual friend, whose three initials she rapped out. Then for Mrs. B., who had again joined us, came the name "Amelia." Mrs. B. insisted she had never known a person of that name, but the spirit of Amelia was not to be ignored, and rapped that she had lived in San Jose, Cal., and her last name was Sauer. Mrs. B. said that settled it, as she had never even heard that name in her life. Early the next morning Mrs. B. came flying in, to tell us that after she had gone to bed the night before, she remembered having given an interview to a young girl while in Enrope, who had come from somewhere in California, and who had afterward married a German whose name she had never heard. She did not know the young lady was dead. She has since verified the name rapped at the table as the lady's married name. This incident I refer to particularly, not because of the personal interest or gratification involved, but because it afforded the first proof that the intelligence influencing the sounds we call rap, could not have been gathered from our own mentality.

The fourth night served to introduce still another influence. The full name of a gen-

times withous hearing a rap or sound of any kind. This silence has never been explained to us; but we persevered, as the illness of one of the family prevented the usual amount of theatre-going and visiting. We had difficulty from time to time with the medium, who complained of pain in his arraw when the raps came, and of being frightfully bored when they did not come, to say nothing of being deprived of a cigar for an hour at a time; but on the whole he behaved nobly, and we were finally rewarded by the return of Susie and the others, bringing names of relations and friends, come of whom were near enough to send a word or two, characteristic of their old selves; others who were still too distant were promised soon to be "brought within influence."

By this time the messages became longer so that it was very difficult to remember them. We then hit upon the plan of providing a pencil and pad of pager, and one of the party wrote down each letters at twas rapped out; then when the light was turned on we could mark off the letters into words. This has enabled us to keep a record of every message we have received, and has also afforded us another proof that netther voinharily nor involuntarily does the brain or metallity of any of the circle affect in the slightiest degree the intelligence conveyed by the raps; and this is the proof. From the time we knew each letter was being written we kept no mential account of the words as they cume, remaining in absolute ignorance almost invariably of the message, its purport and wording. When the three rups are given, we mark off the words, as I say it before, and find one message. In receiving a very long compiniteation, we have become so lost, and has so many lines of letters, that we have often left the table before the three raps came—only to find we had stopped in the middle of a word—then to fly back to the table, begin and the season of the circle asked Susion find a season of the circle asked Susion find a season of the circle asked Susion find a season of the season o

mental; it is our form of existence. Goodnight."

The following evening, as we had discussed during dinner what produced the raps—If electricity, how was it done? we received the following: "You question our methods. The raps, as you call them, are not physical, but purely a co-responsive impression produced upon the minds of those assembled." The next communication on the subject came without any previous remarks from us, and was in these words: "Our condition of composite mentality is as the atmosphere, and intelligent communication is conveyed as sound is with you." The following evening we asked if any one would rap for us, and they said: "Many desire; few to perform. We are here, as related to earth, as if governed by laws askin to thermal conditions. Spirits released from earth take a place according to condition and development, far and near, as in zones—say lambent nearest the earth or your life, and frigid most distant."

Then in answer to a demand for a friend witches many had been given some time.

Then in answer to a demand for a friend whose name had been given some time previously, these words were rapped: "He is in the further zone, difficult to reach. Our sympathy enables us to approach. We love you

call raps, could not have been gathered from our own mentality.

The fourth night served to introduce still another influence. The full name of a gentleman, a mutual friend, who had quite recently passed over, was given by the raps and for one of the ladies at the table. All expressed pleasure at hearing from him, and the lady in question said, "Please say something that will identify you." The word "widow" was then spelled, rather to our consternation. Did it mean the lady was to become a widow, or could he have left a widow unknown to us. To each of these questions came, "No," and then the word "chips" was rapped, and we needed no further identification. The gentleman had been in the habit of playing poker once a week for years, and this lady had been one of the party, always taking care of the widow, or as some call it, the "Kitty" and the "chips." After this, one or two other names were given, but no messages, and we were about to go from the scance when Uncle cams and said, "Be patient." More than those words we could not get. The next night we sat without hearing a sound, and the following night and the next again, until we had sat eight or ten

words: "Wish you were here; too much to tell you by this means" (which sentingent I, at least trust, did not emanate from the medium). "Yes," continued uncle, breaking in with his loud decisive raps. "Too much, and the language of our communications does not suffice to convey our information." We asked if there was not some other manner of communication possible for us, and were answered by a decided "noi". At one sitting a friend received a strikingly characteristic message from her lovely child, whom we had never seen, reproducing her own charming individuality of phrasing and speech. The mother thought, indeed, she was sure she had seen her child materialized at a public seance during the past winter, but upon putting the question to the dainty little "rapper" as to whether or not she had ever been to the cabinet, she answered: "I live, but never there, dear, dear mamma. I grieve for the wicked things people do to my sweet mamma." Before closing this already long letter, I

to the cabinet, she answered: "I live, but never there, dear, dear mamma. I grieve for the wicked things people do to my sweet mamma."

Before closing this already long letter, I must give in as condensed a manner as possible, our most recent experiences. While we have been forbidden to sit so frequently, we have sheen forbidden to sit so frequently, we have also received what may be considered the greatest test in our experiences. Some weeks ago we sat many times without hearing a rap, and the first message we received after that long silence was:

"Dearest, for your own good we have kept away. We've gone much too rapidly. You've pressed development too urgently, and have done more in a month than should be done in a long time. You exhaust us."

This idea was impressed upon us by each of our invisible correspondents in different terms, so we now confine ourselves to two scances a week—sometime we slip in a third-but, to the secret glee of the medium, we are much more moderate. He is, of course, greatly interested and cannot be otherwise than perfectly convinced that there is no explanation other than that offered by Spiritualism, but he is opposed to becomfing too much aspread in the mamifestations or to being carried to the realms of crankdom on the wings of this marvellous new knowledge.

The test I mentioned is this. Some weeks ago Susie said: "One stands near who loves both well,but is still too distant." In response to our request for the name, she rapped the full title and name of the dearest old friend we ever had, who passed over from his home in France some few years ago. We were surprised and delighted to hear from him, as of all people on earth, he was probably as far removed from any knowledge of Spiritualism as possible. At our next sitting we asked when he would communicate, and Son's eadd when he would communicate, and Son's eadd on the surgered from palpitation of the heart and fever. moments after the message was completed, he suffered from palpitation of the heart and fever.

he suffered from palpitation of the heart and fever.

After we discovered that the communication was in French we concluded it must have required moze power than if in English, and, therefore, had thus strongly affected the medium. Now Mr. M. knows comparatively nothing of French, and could not write that message—in fact, did not fully understand it when read to him. As to my hands, they were not on the table at the time, nor, as I have before stated, had I the faintest idea that anything but English was being rapped. Since then we have had another French message from the same party, perfectly spelled and constructed.

Sincethen we have had another. French message from the same party, perfectly spelled and constructed.

If this relation of our experiences should attract the attention of any skepties, who would be sufficiently interested to form or advance any theory besides the spiritual, in explanation of these manifestations, I should be pleased to hear from them. We take refuge in the belief that the spiritualistic theory is the only one we know of, which satisfactorily explains the phenomenon: that it is the power it purports to be—the direct individual influence of our friends who have left the material, and afe now clothed in spiritual bodies. In this case the charge of fraud is of course, out of the question, and with that weapon taken from them, how will the scientists fight it?

If, also, this relation of the experiences of "One Home Circle" should induce the formation of even one more, or should it carry any knowledge of this great truth to the breaking heart of any who are sorrowing "as one without hope," I can only ask that in such a case they would let us know through the Journau, that we had been instrumental in assisting them and leading them to the light.

New York City.

Telegraphing.

While in California (Ferndale, Humbolt Co.) While in California (Ferndale, Humbolt Co.)
I attended a spiritual meeting. The medium
and speaker was the wife of old Dr. Payne.
While at one of their circles one evening, we
had as perfect telegraphing as I ever heard
in any telegraph office—the sounds seeming
to come from the space midway between the
center table and ceiling over head; for the
space of half an hour more or less, with no
sign of any telegraphic apparatus.

O. STODDARD. O. STODDARD.

Beecher's Last Sermon On Evolution.

Sunday, June 5th, Mr. Beecher delivered his last sermon on Evolution, for the present. In the coming fall, he proposes to wreatle with such subjects as Miracles. Prayer, Divine Savior-Jesus and Immortality. He will not be able to give he retional explanation of either of these subjects without coming pretty squarely over on to the grounds occupied by spiritual philosophy. In the last sermon ichier of these subjects without coming pretty squarely over on to the grounds occupied by spiritual philosophy. In the last sermon Mr. Beecher concludes that the Ecceptance of evolution by the churchas, will bring, about some excellent results. He says: "There will also be a cure of the despotism of the church and its conceit. No safety out of the church," occeronanted safety for an unbaptitude child —these things are passing away. "No grace that comest to a man of his own chicke, and endeavor; none that does not come to him through an ordinance and a priest—a monopoly of God's spirit in the hands of mer in church connection—these things will be exploided. With the passing away of these despotic claims and teadencies, there will be a gradual cure of the quarrelsomeness of the churches." We can all remember the story of the Irishman rising up in the morning, and looking in a glass, he failed to know himself. Some mischlevous wag had cut off its beard. If the churches should all wake up some pleasant morning and find themselves in such a beatified condition as Mr. Beecher's imagination has pictured, they could no more recognize themselves that the content of the churches should all wake up some pleasant morning and find themselves in such a beatified condition as Mr. Beecher's imagination has pictured, they could no more recognize themselves that the could have a content to the proposal of the churches and the proposal of the church content of the chu

odies will, most likely, have gone to the

Land O' the Leai.

It is charming to have Mr. Beecher say that:

"The whole aspect of religion is becoming more beautiful, more loving, more genial. Theology is not half so black-faced as it was. Men apologize now for preaching doctrines that once they preached with all the thunder of God, as they supposed." It is doubtless true that popular theology is growing pale-faced. The number of ghosts the Spiritualists have been reporting for the past thirty-seven years, has so often blanched the face of theology, that it can hardly resume its original blackness. When the churches welcome the return of their departed friends as freely as the primitive Christians did, then theology may have as comely a face as science or philosoph. Mr. Beecher declares that: "A true preacher is a man that lives for his fellow-men. A minister that is merely a scientific professor, is no minister of the gospel. Evolution is not going to take away either the grandeur or the idea of the ministry, or the necessity of it to the human race." Here Mr. Beecher is quite near-to-the truth—a true preacher is so, to the manor-born, as much as a musician. The man who learns preaching a a lirade only, is nothing more than a basswood preacher—he never gots to be the genuine hickory. When the churches come to understand that all truth is God's, and divine, and a lec'ure or serimon about scientific facts is of more service to the human soul than a discourse made up of speculative platitudes concerning traditional fables, then the ministry will be crowned in nobler dignity—will be engaged in higher service to humanity, and their lives with him, in assisting humanity to rise into higher states of knowledge and moral excellence. Mr. Beecher said: "Abore all, evolution is going to drive out the villainous doctrine that man was cursed in the fail of a fabulous ancestor. This wild heathenism. this outrageous paganism, yet lurking in the bowels of the church will set as hoped in the fail of a fabulous ancestor. This wild heathenism the bound about the thin go'

WM. C. WATERS.

BY II. D. BELDEN.

BY If. D. BELDEN.

That evolution is not a cause, but simply a means by which an end is accomplished. I believe to be sufficiently proved by the sense of moral obligation in man alone. "When i contemplate the starry heavens and the sense of moral obligation in man," says Emmanuel Kant, "I am filled with awe." Why did this great man so much emphasize this sense of moral obligation? Doubtless because it is one of the most important and far-reaching facts known to the human mind. We all know that a man may reason with himself until he exhausts himself to rid his mind of-this sense of obligation, but it will be all to 'no purpose. This idea is just as constant and vivid in the human consciousness as the fact, is of existing at all. We can no more rid our selves of one than the other. All our actions, feelings and sentiments towards our fellow men are predicated upon the fact, and presuppose the idea that man is free and morally responsible. Allour laws, all human conduct presuppose it. It has ever been so. It ever will be so.

Reason, progress and discovery will doubtless change the human understanding about many things, but about this, never. I take it for granted, therefore, that there is no single fact better known to man, not even that of his own existence, than this one of his moral responsibility.

Now how does this idea of moral freedom and obligation comport with the Evolution theory of creation when viewed from a purely material standpoint? Can'the two stand together? Spencer himself easy that no two truths can possibly exist in antagonism.

Does not the Evolution theory of creation imply that man, in every department of his being, even in the highest attributes of his mind, is a mere machine, an effort, the off-spring of a more than iron necessity? I flink so. The most devout disciples of Spencer interpreted him as teaching that man is simply the creature of his environment—just as much a result and mere plaything of necessity as a plant or a stone; that matter and its inherent force have created him, and

nature, when in his history did he wrest himself from this chain of causes, and become independent of—even master of 14? Or when did the effect become greater than the cause? At what point of time in the history of creation, did the impérsonal and the unconscious forces of nature create the personal and the conscious man? These evolutionists tell us very much truth about nature, but they do not tell us the whole truth. They give us a tolerably cowect history of evolution, no doubt, but they say little or nothing about the cause of evolution. It is not difficult to see that there is a difference between the history of a thing and the cause of that history. A history of our late-war might be so written as to convince one of its truth, and yet the cause of the war wholly suppressed. The question is not whether things have been brought up to their present perfect state through the agency of evolution, but whose agency is evolution? What has caused evolution to pursue this underiating upward course? Why has it tended constantly to organization and to higher and higher organization, instead of to disintegration affet to chaos? Admitting that man has attained his present state through the accumulated aba inherited experience of his ancestors, how did it become possible for the experience of our ancestors to benefit us? Why was their experience conserved? Why not obliterated, like writing in water? And if there is not something back of material nature, of which evolution is the mere tool, how comes it that natural causation produces in the end, something greater than itself, something above causation—the free human soul! If we find water or anything elserising higher than we had supposed its source to be, we naturally conclude we were mistaken respecting the helpit of its origin. If we find here, at this end of causation, intelligence, justice, love, personality, consciousness, and a free and responsible being above causation, shall we not conclude that there is, at least, the equal of these qualities somewhere else? I

the had to do so in-order to put evolution in place of it.

The facts are that a too constant exercise of the intellectual faculties, upon the relative and finite, dulls for the time the spiritual perceptions, and it is only when we ballance ourselves and permit the soul to speak, that we get glimpses of the infinite whole, and get back to our. moorings. It is easily to be seen from occasional passages in some of Spencer's works that he sometimes takes a spiritual view of the universe, seeing it with two sides, a spiritual as well as a material side, but in writing on evolution he seems to lose sight of the spiritual side: It is but natural. We all do so, and GT. Is only when we withdraw from our external senses and consult something in our deeper natures that we feel that this entyerse has to have a deeper and a more rational interpretation than a mere material one. Then it is that we feel with Theodore Parker, that a body without a soul, an earth without a heaven and a universe without a God, are inconceivable. I imagine some one may say that nature in its broadest and most general sense embraces principle of intelligence or thought, fand that, therefore, the term "man's environment" means much more than physical universe, but this is investing mattey with all that internally mind is.

"It hought," says Dr. Caira, "can, in any sense, be said to be evolved from organization, it can only be because the animal organization contains in it implicitly something more than animal, higher than organization entains in it implicitly something more than animal, higher than organization contains in it implicitly something more than animal, higher than organization and the amount of the physical independent, is the a materialism which starts from a matter, as containing in itvirtually all that mind is.-But a materialism which starts from a matter, rather than materialism min any sense by a spiritual cesse to be materialism in any sone by a spiritual essence it cannot be conceived of as being absent from anything—nota grain

Moman and the Household.

BY HESTER M. POOLE.

PATIENT WAITING.

The aloes grow upon the sand,
The aloes thirst with parching heat,
Year after year they wait and stand,
Lonely and caim, and front the beat
Of desert winds, and still a sweet
And subite volve thirlds all their veins;
"Great patience, wins; it still remains
After a century of pains,
For you to bloom and be complete.

"I grow upon a thorny waste,
Hot noontide lies on all the way,
And with its scorching breath makes haste,
Each freshening dawn to burn and slay:
Yet patiently I bide and stay,
Knowing the secret of my fale.
The hour of bloom, dear Lord, I wait,
Come when it will, or soon or late,
A hundred years is but a day."

—Susan Coolidge.

A hundred years is but a day."

"Susan Coolidge.

Mrs. Hattie Dennison has been confirmed by the United States Senate as postmaster of Vancouver, W. T. This is the first instance in the Territory where a woman has been appointed to a presidential office.

A girl fifteen years of age recently rescued from the streets in London, thus quaintly related her religious experience in a mission school the other day. "Father has told me that God made the world, and I've heard him talk about the first man and woman as was made and lived—it must be more than a hundred years ago—but I don't like to speak on what I don't know. Father, too, has told me about our Savior as was nailed to a cross to suffer for such poor people as we is. Father has told us, too, about His giving a great many poor people a penny loaf 'and a bit of fish each, which proves Him to have been a very kind Gentleman. The Ten Commandments was made by him, I've heard say, and He performed them, too, among other mira cles."

Helen Taylor who has accepted a nomina-tion to Parliament and who has long been an active member of the school board in Lon-don, is a step-daughter of John Stuart Mill.

don, is a step-daughter of John Stuart Mill.

Mrs. Elizabeth Thompson of New York, well
known for her many charities, has a new
scheme in progress. It is to organize traveining bands of singers of religious music, to give
concerts in halls and public places, in order to
awaken religious sentiments. These companies are to be trained and fully equipped for
that purpose.

Mills. Reas Bonbert, whose pictures of cate

awaken religious sentiments. These companies are to be trained and fully equipped for that purpose.

Mile. Rosa Bonheur, whose pictures of cattle and horses delight the world, is short in stature, but she is robustly and broadly built, and she carries her head proudly. Her cheeks are pink, and her face is full of health and vigor, though her hair is fast turning gray. She still wears it cut and parted like a man's. In the studio and at home she wears the masculine costume; but it is said "her face restores a perfect womanliness to the whole figure—small, regular features, soft hazel eyes, and a dignified benignity of expression. When she goes to Paris she dresses in the uniform of her own sex; but she never assumes petficoats without deprecating the custom, and complaining of their interfering with the freetom of the limbs, and thereby impeding the power of locomotion.

The St. Louis Republican said, not long ago, concerning the Mental Equality of Women: "Mary Somerville and Caroline Herschel in science, Queen Elizabeth and Madame Roland in politics, Charlotte Bronte and George Ellot in literature, Joan of Arc in war, Burdett-Couts in finance—these and a score of others who might be named prove that there is no inevitable and inexorable inferiority warring against woman. In proportion to the number of women who have entered the fields of science, politics, literature, war and finance, there have been fewer failures than among the men; and if we could search the annals of private life we should find edough instances of first class executive ability to convince the most increduous that what woman wants to achieve success in the struggle of life is not brains, but practical and thorough education, supplemented by encouragement and a fair chance."

Mrs. Margaret Sullivan, the wife of Alexander Sullivan, the late president of the Irish

ough education, supplemented by encouragement and a fair chance."

Mrs. Margaret Sullivan, the wife of Alexander Sullivan, the late president of the Irish Land League, called the ablest woman-journalist America, has produced, considering journalism in the light of the varied and universal work of the daily newspaper. A. contemporary says of her: "She stayed on the Chicago therald three years, her salary growing from \$12 a week to \$45. She manifested an adaptability, a quickness of perception and keenness of wit, a wide range of information, the ability to tell with spirit what she knew on a given point, and, above all, a timeliness and readiness that made her a valuable workman.

Mrs. Sullivan was for some years dramatic and musical critic on the Chicago Times in its great days, and held at one time the important place of hight editor. No other woman jouraglist has ever held so responsible a position on the daily press."

In the town library of Lexington, Mass. called the Cary Library, from its chief donor, stands a marble bust of Hon. Samuel E. Sewall, excuted by Miss Anne Whitney of Boston, and presented by Mrs. Ellen A. Stone of Lexington. Mr. Sewall is one of the oldest and best lawyers in Massachusetts, and no man in the commonwealth is more universally and deservedly respected. Over thirty years ago, when in the State Senate, he "introduced a bill giving a married woman the right to be the legal owner of her own property." Though retiring from the political field.

right to be the legal owner of the certy.

"Though retiring from the political field, he devoted much time to alding and formulating measures to improve the legal condition of woman, his objective point being always to secure her full rights in the enjoyment of suffrage." Beneath the bust is a polished brass plate, bearing three original verses from the pen of John G. Whittier. The two last are:

"But, if you ask me what offices women may fill, I reply—any. I do not care what case you put, let them be sea captains, if you will. I do not doubt there are women well fitted for such an office, and, if so, I should be as glad to see them in it, as to welcome the maid of. Saragossa, or the maid of Missolonghi, or the Sullote heroine, or Emily Plater."

THE GIRL ORADUATE.

Commencement season has just passed, and the girls are at last released from long months of discipline. Vacation has come in withsummer hours, and the rich days of flower and fruitage can be spent by them in recuperation and amusement. May they be free from cate and long and full of sunshine! It is a thankiess and a trite task to prophesy of care and disappointment. Soon enough will the lessons of real life be learned. We will not anticipate.

From out of Vassar and Smith and Welles.

is a thankiess and a trite task to prophesy of care and disappointment. Soon enough will the lessons of real life be learned. We will not anticipate.

From out of Vassar and Smith and Weltesley and a thousand lesser schools, have the sweet girl graduates poured forth to join the ranks of mature womanhood. At South Hadley, \$40,000 have been received in legacies, most of it the gift of one gentleman, during the year. Only three or four servants are employed in the entire building, all the ordinary house work, except the most mental offices, being performed by the pupils, each having some allotted daity task.

But it may not be out of place to say that every year increases the responsibilities, in proportion as it increases the opportunities, of young women. The strife for existence is harder, but so is the discipline and dexterity which enables the worker to compete with other workers. Not that a molety of these young, fresh girls will be driven into the ranks to work for daily bread. The majority of them have homes, parents and comforts, if not luxuries. Still are they workers, unless absolutely characteriess and idle members of society. For we weave the threads of life into the warp of time, unceasingly. As daughters, sisters and members of the large social family which embraces numerous separate homes, we cannot and should not, be nobodies. Our impress should be strong and well dadned, however small the circle on which it, may be stamped. Is it restricted almost entirely to the home? What can we do to help mother, to lift the burdens which give her untimely age, burdens which all housekeepers must have? Are there younger brothers and sisters? They will unconsciously imitate our faults as well as our virtues. The atmosphere of the household may be redolent with unselfish sweetness, or bitter, sour and clouded, by one member. The web may fall from the loom of life rough, knotted and unsightly, or it may be lovely to look upon. And all iles in the exercise of our wills.

We can do what we desire, and this doing i

Magazines for July not Before Mentioned.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Dr. Holmes has Two Anniversary Poems in 'this number; one addressed to James Russell Lowell and the other To the Poets who only listen. They are both charming. There is much excellent poetry and the continued stories are full of interest. The Port Royal of Mere Angelique: Should a College Educate? and an article on Miss Ingelow and Mrs. Walford are some of the more solid reading. Wong Chin Foo relates The Story-of San Tazon, a legend of Buddhism. Book Reviews, the Contributor's Ciúb and minor criticisms with other interesting matter fill a number which is up to the usual standard.

THE VACCINATION REVIEW. (London, Eng.) A Health Review and the organ of the Lon-don Society for the Abolition of Compulsory Vaccination.

THE PROPLE'S HEALTH JOURNAL. (Chiek-go.) A monthly magazine devoted to Health, Hygiene and preventive medicine.

Magazines for August Received.

THE NORTH AMERICAN REVIEW. (New York City.) A veteran legislator, the Hon. George W. Julian, who has given special attention to the acts disposing of our public lands, contributes an article on the subject to the North American Review for August. Five medical authoritis discuss the question, Can Cholera be Averted? Felix L. Oswald contributes a suggestive article on The Aumai Soul; and the Rev. M. J. Savage, A Profane View of the Sanctum. The other articles are: The Price of Ggs, by Charles H. Botsford; Temperance Reform Stati-tics, by Prof. W. J. Beecher, and the ghapter of Comments, by various writers, on articles in previous numbers.

The Ouiver. (Cassell & Co., New York.)

numbers.

The Quiver. (Cassell & Co., New York.)
The opening article is an account of the winner of The Quiver's first sliver medal offered for heroic conduct, and a reproduction of the design is given. Other articles are by well known writers and a variety is found in the serials, poetry and papers.

Cassell's Family Magazine. (Cassell & Co., New, York.) This number contains Serials, Short Stories and Poetry, with pictures and music to enliven its pages.

GODEY'S LADY'S ROOK. (J. H. Haulenbeek.

music to entiren its pages.

Godgt's Lady's Book. (J. H. Haulenbeek, Philadelphia.) The usual amount of good reading, Fashlons, Plates, suggestions, etc., are found in this number.

Babyland. (D. Lothrop & Co., Boston.) A magazine for youngest readers.

Alleged Relic of the Savior.

right to be the legal owner of her own property.

"Though retiring from the political field, he devoted much time to aiding and formulating measures to improve the legal condition of woman, his objective point being always to secure her full rights in the enjoyment of suffrage." Beneath the bust is a polished brase plate, bearing three original verses from the pen of John G. Whittier. The two last are:

And never woman in her suffering saw,
A helper, tender, wise and brave as he;
Lifting her burden of amighteous law,
He shamed the boast of ancient chiralry,
Noiseiess as light that melis the darkness is,
He wrought as duty led, and honor bid.
No trumpet heralds victories like his.
The unselfish worker in his work is hid.
Margaret Fuller in her "Nineteenth Century," eloquently says:
"We would have every path laid open to woman as freely as to man. Were this done, and a slight temporary fermentation allowed to subside, we should see crystalizations more pure and of more various beauty. We believe the divine energy would pervade nature to a degree unknown in the history of former ages, and that no discordant collision, but a ravishing harmony of the spheres, would ensue. Yet, then and only then, will manking her women as much as for man shall be arknowledged as a right, not yielded as a concession.

Beyond remarking that there is no inherent impossi-bility in a causel's-nair garment being preserved for eighteen centuries. I do not feel called upon to ex-press any opinion as to the authenticity of this relic-which, however, is wenerated as such by all Calle-lics, and believed by them to have been the means of effecting rooms refreshibles cause among others that effecting many intraculous cores, among others those of the eldest son of Lord Clifford, the Marquis d'Harcourt, and the Connte de Damas, who was for many years the companion of the Counte de Chambord."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be orders: through the office of the HELIGIO-PHILO-SOPRICAL JOURSAL.

TWENTY-FIVE SERMONS OF TWENTY-FIVE Years. By William J. Potter. Boston: Geo. H. Eills.

Mr. Potter has presided over the Society in New Bedford for twenty-five years, and that is a long lime in these restless' changeful days, for a minister to stay with one congregation especially with one known as a Liberal Society; but it is as ene of the scholarly Editors of The Index that he is best known to our readers. Mr. Potter, in the preface, says to his parishioners:

"For more than two years I had cherlehed the' thought that, if I should remain your minister twenty-five years, I would print a volume of discourses selected from those years, and hars it ready as a surprise gift to you on the twenty-fifth anniversary. But the pressure of ordinary work delayed my entering on the execution of this purpose until last summer's vacation; and then I found that the task of pregaring and getting through the press such a book was too great for the limited time at command... This book, therefore, has been made chiefly for your eyes. It may be regarded as, in a sees, a memorial record of our twenty-five years of parish life together. With this end in view, it contains the first and the list at discourse of the quarter-century, and with one exception, one from each of the successive years between, in chronological order. For one twelvemonth, though still your minister, my ministry was in solder's hospitals and near battl-fields. As that twelvemonth did not entirely synchronize with the calendar year, I might have found some sermon with the date 1851 attached to it; but I came across nothing which it seemed worth while to print. I had left some of my physical vigor in Verginia, and it took several months to recover mental elasticity. This plan of selecting the sermons from the winds and print of the winds to rever mental elasticity. This plan of selecting the sermons from the massure, under this class. I have chosen none, however, the main lesson of which I should not still stand to my preserved in classical twenty which it have no

New Books Received.

THE RELIGIONS OF THE WORLD. By Geo Rawlinson, M. A. New York: John B. Alden Price, 60 cents.

THE SPIRIT OF THE NEW TESTAMENT—an in-spirational lecture. By W. J. Colville. Price, 5

MANGAL OF PSYCHOMETRY: The Dawn of a New Civilization. By Joseph Rodes Buchanan M. D. Beston: Press of the Roxbury Advocate Price, \$200.

THE QUESTION SETTLED, or Religion zersu Superstition. By Gaostees, Melbourne, Australia Geo, Robertson & Co.

THE WORKS OF THOMAS CARLYLE. Vol I. contains Satior Results: Past and Present: The Diamond Necklace and Mirabeau. New York: John B. Alden. Cloth Unding, 13 vols \$15.92. (\$1.20 per vol.) For a short time Vol. I. is offered for \$1.00.



Absolutely Pure.

This powder never raries. A marvel of puriety, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition grit the multimose of low test, abort weight, alem or phospikary powder. Bord refractance Properties. Horsa haarno Probastich, 100 wall-for, A.



MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER Pamphiet form, pelos 10 cents.

Por sale, wholessie and retail, by the Rus 4010-Paracotusiat, Punctures Money, Chicago.

Care for the Children

Children feel the debility of the changing seasons, even more than rights, and they be-come cross, pecular, and uncontrollable. The blood should be cleamed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vacci-Table Spring my two emorres were vaced nated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." Miss. C. L. THOMPSON, West Warren, Mass.

Purify the Blood

Hood's Sursaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 2d, the proportion; 2d, the proposes of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures I likerto unknown. Bend for book containing additional evidence. "Hood's Sarsaparilla tones up my system, purifies my thood, sharp ens my agestife, and seems to make ter over." J. P. Thosarson, Register of Deeds, Lowell, Mass. "Hood's Sarsaparilla beats all others, and is worth its weight in gold." I Banissoron, 130 Bank Street, New York City.

Hood's Sarsaparilla Bold by all druppists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains so Quintae, nor any mineral sor deleterious substance whatever, and consequently projuces no injurious effect upon the constitution, but fewes the system as healthy as ft was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Agne, Intermittent or Chill Fever, Remittent Fever, Plamb Agne, Billous Fever, and Lirer Complaint cassed by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the

Dr. J. C. Ayer & Co., Lowell, Mass.



KNICKERBOCKER BRACE CO.

WANTED-Ladies and Misses to Prochet and make Fins Laces at home; pleasant and profitable; work sent out of the city. WENTERN LACE MFG. CU., 218 State St.

UNION COLLEGE OF LAW: CHICAGO, ILL. The Fall Term will beglo Sept. 23rd. For circular addr IL BOOTH, Chicago, III.

For advertising apply to Lord & Thoma

FANCY WORK Profitable and Permanent Ein-Hisses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and fair particulars. INDUSTRIAL ART EXCHANGE, 108 W.

CALIFORNIA.

INVESTORS Should con-WESTERN FARM MORTGAGE CO

LIWEEKCE KANSAS. First Mortgage Resi Estate
LONG CLASS AND ALEGORIST SERVICES
CONTROL TO THE CONTROL OF THE CON



Our Handy Lists

Shrewd Advertisers For 1885,

Is now ready and will be inalled postpaid to any
Do you conteen
any newspaper
It so, send for
Handy Lists,
medouns you
write us for
of the cost,
be cheerfully
can save you
money.

(Tride Mark.)

Lord & Thomas,
7 to 19 McCormiek Block,
CHICAGO, ILL.

CANCER Treated and cured without the knife, hood on treatment sent free, Address F. L. POND, M.D. Aurora, Kane Cr. III.

BARLOW'S INDICO BLUE.

and ready as a Walsh that Elemen here it is by tested and ready services and what the services with the services of the servic Medicine THE World OLDEST

JOHN L THOMPSON'S SONS & CO., Tree, N. V.



DARK & PAN





DOMINOES ABSOLUTELY GIVEN AWAY!



sets; take one set to school with yes, and at years age there of your best felreds to you with you in a game, successed of your best felreds to you with you in a game, successed of the fell of the set of the s

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SAL LE STREET, CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. " 6 months, \$1.25. BISGLE COPIES, & CESTS. SPECIALS COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be ad-dressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ili.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as cond-class matter

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to names are attached.

names are attached.

Exchanges and individuals in quoting from the Re-Lieio-Philosophical Jouanal, are requested to dis-tinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be agticed. The name and address of the writer are re-

oqueed. The name and accrete to the writer are re-quired as a guaranty of good faith. Bejected manu-scripts cannot, be preserved, believe will they be re-turned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the Journal, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 1, 1885

Metaphysics, or Mind Cure-What Is It:

This is the question asked some time ago by a Boston paper, as heading to a letter from J. V. Beneficio, who dates from "7 Mt. Pleasant Place, Boston." It is to be hoped that the beneficent name of the writer is significant of real philanthropic qualities. His epistle is his answer to the question. are, however, so many answers, and so many names, old and new, for the same thing, that good people get puzzled and ask, Who shall decide when doctors disagree? Metaphysical cure, mind cure, faith cure prayer cure, etc., are all names for psychological and magnetic influence, the suprem acy of mind over body, the will power roya and supreme in its higher range, the subtle and healing quality of the invisible magnetic aura, whether going out from the healthy and harmonious person by passes of the hand, or by personal presence and atten-tion turned toward the feeble and sickly without touch or motion.

In Chicago as well as in Boston, and in many other places, these cures are going on "It is somewhat more than a 'Boston craze,' as the Transcript correspondent says. They have a "school" in that scholastic city of

nave a "school" in that scholastic city of
which, and of the cure, we are told:

It has its basis in mental philosophy, which is itself the basis of natural philosophy. As taught at
the Highland School in this city, its students are at
first made acquainted with what is called the "Statement of being: its genesis, reflection and deflection,
the major and minor scale of being, the genesis of
knowledge, transfiguration, ancient metaphysics and
their application to healing."

This Highland School has a "class book"

This Highland School has a "class book" from which these and other extracts are

given as follows:

Q.—By what general term is being expressed?

A.—By the term "mind and matter."

Q.—What is the evidence of being?

A.—The being of beth mind and matter can be manifest to mind only. Therefore all evidence of being is mental evidence, flight is, evidence of the being of mind.

Q.—On what then does the basic services.

Delog of mind.

Q.—On what then, does the being of matter depend for proof?

A.—Upon the being of mind; that is, upon mental observation, since there can be no other.

Q.—What does mind observe?

A.—Mind, whether finite or infinite, can observe nothing exterior to itself, or outside of its own being. Hence, outside of the being of mind, finite or infinite, there can be nothing for mind to observe. The being of mind must therefore exclude the being of mind.

Q.—If thesees is in the mind, why described the being of mind.

Q.—If thesees is in the mind, why described the being of matter, and in the mind, why described the post, or a malarial fewer.

coid, or a maintal rever, though ignorant or any exposure?

A.—All mental action is not conscious. Not every
bouch of the finger of the pinnist is recognized,
though actually felt and reported to the mind. So
our material beliefs, taken on from our ignorant or
aniso-natal ancestry, as well as from the mental malaris of our present surroundings, are not necessarily
recognized at the moment of their action.

Q.—What is material belief?

A.—His tell in the power of matter over mind.

Q.—What is mental mainria?

A.—It is the atmosphere of error, or belief in the
existence of physical evil.

Q.—What application has mind cure to this belief?

-It declares it to be untrue in the nature of

Q—What do we mean by the nature of thlogs?

A—The Divine nature, which excludes the possibility of disease as an entity.

Q—To what is the unconscious growth of internal tumor, or cancer, attributable?

A—To the action of uncouncious mind, in error.

Q—How is the mind in unconscious error correct-

A.—By the mind in conscious truth. By the inspired mind, which knows no pain or danger.

Q.—What demonstrations have woof the power of mind to neutralize pain or danger?

A.—The example of the martyr at the stake, or the soldier in battle. Or, better, the Scripture records of prophets entering the lion's den, or passing through the flery furnace physically unlajured.

Out West we should put this in language somewhat more direct and less shadowy, but this does very well for our readers who can

this does very well for our readers who can get its gist out of the fine words.

get its gist out of the fine words.

The positive control of the mind over the body, the conception that disease is primarily in the mind, and that a healthy mind helps to bodily health, are familiar to etudente of the spiritual philosophy. The interesting fact is that our metaphysical cure and prayer cure friends, many of them orthodox church members with a holy horror of Spiritualism

and mesmerism, are taking these awful here-sies in the shape of sugar-coated pills, the outside being prayer cure, the inside just such od medicine as agrees with so many Spiritualists.

They have "free Monday evening lectures" at Mt. Pleasant place, whether beneficently given by Mr. Beneficio, or not we are not told But he gives the following from one on "the laying on of haxds."

But he gives the following from one on "the laying on of haxds."

The keps of life are perfect; but the hand that sweeps over them is progressive. In it are the poles of all forms of physical and execulty force, from the lowest zoophites, with their primal feelers, to the magnificent gestures of Colero, or the musted oratories of Alocart or Beethoveo. The scientists say that the head was developed from the lower animal; but we are that it was developed by the ligher animal—the spiritual man.

Go back a bundred thousand years, and look for the human hand. You do not find it, but only lie germinal prophecy. Tracing it through the carnivorous eras, we find it to be a symbol of strength. Buf what kind of strength as compared with the hand of maly. The forearm of the tiger or bear is extended to destroy or strike down. But I extend my hand, or you yokus, in friendship. The forearm of power has now become reciprocal. We "shake hands," and a beneficent current is formed. This is "animal magnetism." If my hand is cold, yours will seem warm to me, or tice erso. The whole question of "laying on of hands" in healing rests upon our benevolence of purpose, or upon the nature of the influence which moves the hand. If it be "animal magnetism" mercely, it is illegitimate in metaphysical practice.

Jesus often laid hands upon the sick and healed them. But it was not the hand that healed. It was the moral goodness that was resident in the soul. So far as hands were concerned, everybody in Judea had them, but not everybody had the Divine wisdom white' constitutes spiritual magnetism.

The hand, as well as the whole body, metaphysically, is but a shadow of the mind. But in the focus of the mind, the bands as the whole body, metaphysically rate, as hands were concerned, everybody in Judea and them, but not everybody had the Divine wisdom white' constitutes spiritual magnetism.

The hand, as well as the whole body, metaphysically, is but a shadow of the mind. But in the focus of the mind, the bands as the whole body, metaphysically

This is, on the whole (though a more scientifically accurate statement would have been better) well said, save that any need of a healthful physical form for magnetic succes is not at all spoken of. We are told that other lectures treat of "Christ as a metaphysician "—a word more acceptable than mag-netizer or medium, but less fitted to give idea of his personal qualities, in this line of ac-tion and influence. "Metaphysics and Mag-netism," "Bread of Life and Life of Bread," and "Conjugation of the verb To Be," are subjects of other lectures.

Dr. J. R. Buchanan and Epes Sargent and others give much rational and valuable information on these topics, and reading their statements would make all these cure ods better understood, as really varied forms of powers in us, and helped sometimes by unseen intelligences from the Spirit-world.

In a large central town in one of our west-ern States we hear of an intelligent woman devoted Baptist church member, who is full of zeal for the metaphysical cure, and acts frankly and with benefit to herself and oth ers. The good woman does not suspect that she is getting filled with just such ideas as Spiritualists have enjoyed for years. And there are thousands like this good woman in

The Dying Moments of Gen. Grant.

The dispatches from Mount MacGregor, on the day of Gen. Grant's death, July 23rd, gave a very vivid description of his last moments. The wife almost constantly stroked the face, forehead and hands of the dying General, and at times, as the passionate longing to prevent the event so near would rise within her, she would press both his hands, and, leaning forward, tenderly kiss the face of the sinking man. Col. Fred Grant sat ellently, but with evident feeling, though his bearing was that of a soldierly son at the deathbed of a hero father. U. S. Grant, Jr., was deeply moved, but Jesse bore the scene steadily; and the laties, while watching with wet cheeks, were silent, as belitted the dignity of a life such as was closing before them. The morning had passed five minutes beyond eight o'clock, and there was not one of the strained and waiting watchers but who could mark the nearness of the life tide to its final ebbing. Dr. Douglas noted the nearness of the su-preme moment, and quietly approached the bedside and bent above it, and, while he did so, the sorrow of the gray-haired physician med closely allied with that of the family Dr. Shrady also drew near. It was seven minutes after eight o'clock, and the eyes of the General were closing. His breathing grew more hushed as the last functions of grew more hushed as the last functions of the heart and lungs were hastened to the closing of the ex-President's life. A peace-ful expression seemed to be deepening in the firm and strong-lined face, and it was re-flected as a closing comfort in the sad hearts that beat quickly under the stress of loving suspense. A minute more passed and was closing as the General drew a deeper breath There was an exhalation like that of one re lieved of long and anxious tension. The members of the group were impelled each a step nearer the bed, and each waited to note he next respiration, but it did not con then—it never came. There was absolute stillness in the room and a hush of expectancy, so that no sound broke the silence the singing of birds in the pines outside the cottage and the measured throbbing of the engine that all night had waited by the lit-

"It is all over," quietly spoke Dr. Douglas, and there came then heavily to each witness the realization that Gen. Grant was dead.

Then the doctors withdrew, the nurse clos ed the cyclids and composed the dead General's head, after which each of the family group pressed to the bedside, one after the other, and touched their lips upon the quiet face so lately stilled.

and sore regret to the clergyman who had waited all night at the cottage. He had been summoned from his breakfast a moment too late and reached the cottage only in time to minister to the family sorrow and gaze upon the scarcely hushed lips of the dead General, to whom Dr. Newman's love had bound him in such close ties and relations. Those who saw and knew, and all who learn of the clergyman's absence from the deathbed quickly speak their impulsive, hearty sympathy.

HIS LAST WORD.

Soon after Drs. Douglas and Shrady left the deathbed they conversed feelingly of the latter hours of Gen. Grant's life. The pulse first had indicated failure, and the intellect was last to succumb its clearness and conscious tenacity, and that after midnight last night, though a circumstance at four o'clock indicated cognizance.

"Do you want anything, father?" ques-

tioned Col. Fred Grant at that hour.
"Water," whispered the General huskily. But when offered water and milk they gur gled in his throat and were ejected, and that one word of response was the last utterance of Gen. Grant.

Dr. Douglas remarked that the peculiarity of Gen. Grant's death was explained by the remarkable vitality that seemed to present an obstacle to the approach of death. a gradual passing away of the vital forces, and a reflex consciousness, the Doctorthought, was retained to the last. The General died of sheer exhaustion and a perfectly painless

sinking away.
"Yes," interjected Dr. Shrady, "the General dreaded pain when he felt he had begun sinkings and he asked that he should not be permitted to suffer. The prom-ise was made, and it has been kept. Since he commenced to sink Tuesday night he has been free from pain."

Toward the last no food was taken, but when a wet cloth was pressed to his lips he would suck from it the water to moisten his mouth. During the General's last night Dr. Shrady was constantly within call. Dr. Douglas was all night at the cottage, and Dr. Sands slept at the hotel after midnight.

Within twenty minutes after the death of Gen. Grant, Karl Gerhardt, a Hartford sculp-tor, who has been making a study here of the General, was summoned to the cottage, at the suggestion of Dr. Newman, to make a plaster cast of the dead man's face. He was highly

"The Maiden Tribute of the Modern Babylon."

England is shocked and indignant, and these feelings go round the world. The Pall Mall Gazette has published a series of articles under the above heading, revealing ter-rible facts which it has quietly gathered up, and is now able to array and verify, if need be. It gives facts, and is bold and strong in its statements, which go to show the exist-ence of twenty or thirty elegant houses in London, the centres of a vile traffic by which thousands of innocent girls, children almost, are brought in from the country and from Europe, trained in brief luxury, and sold to gratify the passions of the aristocracy. For instance, a member of Parliament laughed heartily and said: "I have bought a hundred girls myself for £25 (\$125) each." The Gazette says: "We are sick of this perpetual harrying of the poor, and leaving the well todo alone. We challenge prosecution. We are prepared to prove our statements up to the hilt, although it may be necessary to call as witnesses all those alluded to in our inquiries....But let those who do not wish to shake the very foundation of our social order think twice before they compel us to confront in courts brothel-mongers with princes of the blood, and prominent public men with the unfortunate victims of their lawless

These are bold words, but when young girls going out on errands in the streets are in grave peril, and when physicians lend es to the vile use of giving certificates of the virgin healthfulness of the victims on sale, it is high time that this iniqui-ty in high places should be boldly rebuked and exposed. Cardinal Manning upholds the Gazette. Spurgeon, in his pulpit, stands by this brave newspaper with commendable courage, and the great body of the people are indignant to know of a traffic in girls are indignant to know of a traffic specific are indignant. from eight to fourteen years old from Belgi um, at an average price of \$50 per head, and a like trade at home, all to pander to the wretched views of the so-called upper classes, for princes, bishops, statesmen and generals are implicated but not named. If the Gazette cuted the names must come out, and

A great meeting of women has been held in London—women of acknowledged weight of character and standing—to demand better laws on these grave questi

In the Dark Ages the fearful vices of the aristocracy went unrebuked, and it is a hope ful sign that they are now boldly expo It may all be but the beginning of the er the titled nobility of England, for a privileged class inevitably tends toward pride and

It shows the pressing need of spiritual cul-ture and self-control, leading to a higher reverence for the sanctity of wo

agonized and outraged innocence can be

The following vigorous and timely ments are from the New York Sun:

ments are from the New York Sun:

We are not surprised at the widespread and polgnant interest excited on this side of the Atlantic by the ghasily disclosures of patrician vice in London. The fervent approval of the course pursued by the Pall Mall Gazette, in which the most honored representatives of English Christianity concur, is echoed here by the clear-sighted and pure-minded men and women who sway the judgment and the sympathies of the American community. Our people know when squeamishness means modesty, and when it means hypecriey, and they can see that depravily so ramified and contumacious as that which rears its head in Parliament and brewbeats the metropilitan police can be dealt with only in one way—namely: by such mercliess exposure as shall shame the courts of justice and the officers of Government into a resolute, impartial assertion of their publicary owers.

It is no less plain to those whose abhorrence of injuly is genuine and who would safeguard our society from the pollution to be feared through the pensistent mindrey of the British aristocracy, that for us as well as Englishmen the London scandal was a thing to be buried out, not glored over, a thing to be unfluchingly laid bare in all lits devilish significance and airocious details, not exteauated, shrouded, and Jushed up by vague, equivocal allusions and pilhless generalities. What our people needed to behold in this instance was the concrete gravamen of the charge, the text of the terrible indictment launched by the Pall Mall Gazette against the rich and dilled profligates, who in spite of seeming concessions to decorum and reform have continued to dominate and defile the British nation. Since the "Diamond Necklece" affair by uncovering the shocking impurity of Versaillies dealt the ullimate and crushing blow to the French ancien régime, Europe has beheld no incident pregnant with more tremendous consequences than the loquisition forced upon the British heart and councience by the Pall Mall Gazette. Nothing but a foreign war, on which th

Dr. Joseph Rodes Buchanan's contributions to the literature of Spiritualism, as well as to important branches of science, have been extensive and important. He is a lucio thinker, and consequently clear and compre-hensive in the ideas that he advances, and therefore is enabled to interest as well as instruct. His new work on Psychometry is certainly far in advance of anything heretofore presented on that subject, and is of especial importance at the present time in view of the large number of eminent men in this country and Europe, who are becoming deeply interested in Spiritualism, or in subjects that come under the skillful manipulation of members of the various Psychical Societies. The author assumes (we use nearly his own language) that the word Psychometry, coined in 1842, to express the character of a new science and art is the most pregnant and important word that has been added to the English language. Coined from the Greek (psyche, soul and metron measure) it literally signifies soul-measuring, being analogous to the words, thermometry, barometry, elec-trometry, and similar terms, which signify special measurements, The thermometer measures caloric (thermo, temperature). The barometer measures the weight (baro, weight), of the atmosphere; the electrometer measures the weight (oaro, weight), of the atmosphere; the electrometer measures the soul (psyche). In the case of Psychometry, however, the measuring assumes a new character, as the object measured and the case of the cas ured and the measuring instrument are the same psychic element, and its measuring power is not limited to the psychic as it was developed in the first experiments, but has developed in the first experiments, but has appeared by successive investigations to manifest a wider and wider area of power, until it became apparent that this psychic capacity was really the measure of all things in the Universe. Hence, Psychometry signifies not merely the measuring of souls and soul capacities, or qualities by our own psychic capacities, but the measurement and judgment of all things conceivable by the human mind; and Psychymetry means practically measurand Psychemetry means practically measur ing by the soul, or grasping and estimating all things which are within the range of human intelligence. Psychometry, therefore is not merely an instrumentality for measuring soul powers, but a comprehensive agency like mathematics for the evolution of many departments of science. As a science and philosophy, Psychometry shows the nature, the scope, and the modus operandi of those divine powers in man, and the anat mechanism through which they are minifested; while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biography, history, paleontology, philosophy, anthropology, medicine, geology, astronomy, theology, and supernal life and destiny.

The author speaks of Psychometry as an introduced and established science. Establishment in the philosophic sense does not consist in currency among the multitude—it The awful facts of the Gasette's reports have their use in England, their reproduction here, in detail, would be worse than use. less. They are given in that country, not to pander to any depraved sensationalism, but to give needed warning of the terrible vice that is sheltered in palaces, and hidden in padded rooms from whence no screams of

from the donor. The competent alone can establish, and the court of the competent is so harmonious with itself in science, that the verdict of the first score whom we meet is virtually the verdict of the thousands and the millions who succeed. The court of the competent consists of those who honestly love the truth, and who with earnest zeal either devote themselves to its search or hold themselves ready to give it a welcome, and who with sound judgment make a fair and full investigation; all such in matters of demonstrable science come to a substantial agreement, and their first verdict is as conclusive as the last. The sagacious listen and respect it, but the multitude (learned and unlearned alike) look not to the competency of the court but to its personal rank, social influence, and numerical strength. The claim is made by the Professor that the dark underworld of intellect in which we find the responses of oracles, the revelations of magnetic somnambules, the prophecies of the saints, the forecasts of the fortune teller, the mysterious presentiments and sudden impressions by which many are guided, the warnings of death, calamity or accident, and the mysterious influences attached to places, apartments, amplets and souvenirs, is illuminated by the light of psychometric science, and its phenomena made entirely intelligible; for Psychometry demonstrates in man, and explains the mechan ism of those transcendent powers which have heretofore defied the comprehension of philosophy, and have been regarded with defiant hostility by materialistic cultivators of mere physical science, while they have been welcomed by poetry, religion and the deepest emotions which ally man to heaven. In studying Psychometry, mystery disappears, and the most cautious inquirer in vital science will feel that he is treading on safe and solid ground. That he should enjoy this feeling of certainty and security he should be introduced to the science by the successive steps of its original development, and therefore the author would take the reader back forty-three years to his first experiments, showing how Psychometry was

MANUAL OF PSYCHOMETRY: THE DAWN of a New Civilization. By Joseph Rodee Bachanan, M. D. Author of "Anthropology," Therapeutic Sarcognomy "and "Moral Education," Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, from 1845 to 1881—and for five years Dean of the Eclectic Medical Institute, the parent school of American Medical Edecticism—Discoverer of the impressibility of the brain—of Psychometry and of Sarcognomy. Published by the Author—29 Fort. Ave., Bostob.

A Devil of a Fortune Teller.

The Tribune gives an account of how W. H. Beerhalter purchased a "fortune telling" machine of the Novelty Manufacturing Company of this city, he depositing therefor \$50, and agreeing to pay \$100 from the proceeds, he retaining \$10 a week until all was paid. He took the machine home, but it didn't work satisfactorily, and so he had the company arrested. The machine is a polished tin affair, which looks like a coffee-heater used in re staurants, set upon four round, hollow tin posts. Between the posts is a glass tube of about two inches in diameter filled with water and running from the main portion, between the legs, to the board it stands on. The contrivance is about two feet high, and when used is set on a table, covered by a long cloth. The operator tells the applicant for a fortune he will produce the devil, who will fortune he will produce the devil, who will ascend through the glass tube, and write his fortune on a sheet of blank paper. The topis opened and a sheet of innocent-looking note paper is placed in it. By pressing a hidden spring the operator releases the cover of an air-velve which causes an image of the devil to rise up and apparently pass through to the paper. When he is supposed to have to the paper. When he is supposed to have had time to write the fortune the spring is released and he sinks back to his native clime. The paper is brought out, a glowing future written upon it. Packages of this paper are furnished by the company to the operator, prepared with invisible writing, worded to suit different persons. The writ-ing is susceptible to heat, and the machine has a nicely constructed spirit lamp hidden under the upper portion, which is not made visible to the customer. Mr. Beerhalter could not make his satanic majesty appear at will, so wants his money back.

W. H. Vosburgh of Troy, N. Y., writes: " Mrs. Watson speaks wholly under inspiration, and is without doubt one of the most able speak-ers upon the spiritual rostrum to-day. Returning here from Saratoga, N. Y., two grand receptions awaited her. The first at Dr. Swamsted's pariors, July 18th, and on the following evening in the society's parlors, Keenan Block, where a pleasant reunion of the friends were as bled to receive and give her greeting and bid her God speed in her work. The next morning, the 17th, she moved on in her mission to Philadelphia

The Lowell Courier is authority for the statement that the late Dr. Whedon "called the departed dead 'angeloids.' His theory, neral way, was that the ramification of the nerves, forming in themselves a shape conforming exactly to that of the whole fig-ure, made the soul of man just like his body so far as configuration is concerned. At death so Dr. Whedon thought, this contour and iblance of the dead body separated itself became the eternal form of the spirit,

GENERAL ITEMS.

Mr. and Mrs. J. C. Bundy left last week for the Eastern camp meetings.

Reform at Niagara has not yet hurt the hackmen, who are still permitted to charge \$2.60 an hour. .

"Psychometry," the new work by Dr. Jo seph Rodes Buchanan, is for sale at this office. Price, \$2.00, postage, 16 cents.

In another column will be found an advertisement of the Nemoka Camp Meeting, which our Michigan and Indiana readers will wish to see, and to which we call their especial at-

For the next month Mr. Bundy's address will be at Lake Pleasant Camp, Montague, Mass.; all business letters and manuscript for the Journal must, however, be sent as usual to the office.

There will be a Unitarian grove meeting at Weirs, N. H., Lake Winnipesaukee, from July 25th to August 2nd. The committee extend an invitation, not only to Unitarians, but to people of all religious views, to join in this summer religious festival.

Cranmer's Bible, carefully renovated, has been replaced on Cranmer's desk in the northeast alsie of Canterbury cathedral, where it was chained in Queen Elizabeth's time. It was the place from which the first English read in the English Church for the benefit of clergy and laity, or in "a tongue understanded of the people."

It is said that Senator Vest has a dog that, after being taken to church one Sunday, was found the same afternoon in the woodshed, with a lot of dogs about him, standing on his hind legs in a dry goods box, holding an old almanac under one forepaw, while he ges-ticulated wildly with the other. He swayed his head and howled to his audience of dogs.

Thirty-eight young women took the vow of poverty, chastity, and obedience for a period of seven years, July 18th, at the Convent of the Sisters of the Notre Dame near Govanstown, Baltimore county, Md. At the end of seven years, if they wish to continue in the religious life, they will be at liberty to make these vows final and perpetual.

The papal messenger who was sent to China to secure protection for the Catholic resi-dents from the hostilities of the Chinese during the Franco-Chinese war, and who was laden with honors at the Pekin court, has-refurned to Rome. He bears a special letter from the Chinese Emperor favorably acknowledging the Pope's request and promising the imperial influence to prevent the persecution of Catholics in China.

It is stated that a Salvation navy is to be started as an adjunct of the Salvation army. and that Gen. Booth has formed a new regi-ment called the "Salvation Life Guards," who wear white helmets, red jerseys and leggins, and carry knapsacks. The illustrated posters state that this regiment will consist of saved "drunkards, liars, thieves, infidels, poachers, parsons, blackies, sailors and nail-

Dr. D. P. Kayner started Tuesday on his summer tour to the mountains of New Mexico, where he expects to remain for three or four months. His address will be Elizabeth-town, N. M. While camping in the Taos mountains, he expects to gather those magmountains, he expects to gather those mag-netic forces which center so strongly in and around those grand old mountains as to be-able, when he returns, to largely dispense with the use of drugs and treat more gener-ally by "the laying on of hands;" relying more upon psychic curative power than upon medicing.

Rev. M. J. Savage, the Boston liberal, in a ermon on "The People's Sunday," says: "I would have cheap Sunday afternoon trains into the country on every road leading out of the city. I would have cheap steamers down the harbor. I would have art galleries and reading rooms wide open and free. This for the afternoon. On Sunday morning I would have everybody, so far as possible, go to church... And, then, the Sunday evenings, if I could have my way, should be given to the home in the company of wife and child-rea and friends." the city. I would have cheap steamers down ren and friends."

Turf, Field and Farm relates a curious instance of sagacity on the part of dogs. A horse which once attracted great attention in the streets of New York fell lame, and was sent to the country. There he formed the acquaintance of a dog—a cross between the St. Bern-ard and Newfoundland—and the two soon became very fond of each other. When the horse died straw was spread over his body until a pit could be dug. The dog seemed to be disconsolate. He ran off to a neighbor's house where his brother had a home, and an our later the two dogs the carcass. They carefully removed the straw from the body, squatted down, one at ad and the other at the tail, and howled mournfully, then re-covered the remains, and crept silently away. The workmen wh witnessed the scene were strangely moved by it, and they insist that it was one of the saddest and most touching ceremonies. The dead was buried out of sight, but the dog often paid a visit to the grave.

Under the Mexican law a creditor can have a debtor arrested on the day when the debt falls due. The prisoner is chained to a post sys, guarded by an officer. At the end of the time, if the money is not forthcoming, the man's labor is sold to the government the man's labor is sold to the government for 40 cente a day for as many days as will be necessary to discharge the obligation. The miserable debtor is sent to the silver mines, where he is chained to a gang of felons, and and compelled to work under ground. He sleeps under ground, and never sees daylight again until he is restored to freedom. Later Notes from Onset. (See 6th Page.)

of the Religio Phi

The regular lectures during the week have been given by Mrs. J. T. Lillie, Mrs. Helen J. T. Brigham, Mrs. Sarah A. Byrnes and Joseph D. Styles. The conference meetings have been well attended and much interest manifested. Mrs. M. A. Austin, of New York, has given several of her common sense and practical talks on Spiritualism. The Fact Meetings, as near as I can judge, are carrying out the purpose of advertising mediums as announced by Mr. Whitlock at the first one held.

ings, as near as I can judge, are carrying out the purpose of advertising mediums as an nounced by Mr. Whitlock at the first one held.

Friday evening the Association tendered the use of the Temple for a reception to their adopted daughter, Miss Jennie B. Hagan. By eight o'clock there was a large number of her friends in their seats waiting to extend a heart-felt greeting to the one they had learned to respect. The exercises were announced by E. Gerry Brown, chairman, and consisted of singing by the Onset Choir. Remarks were made by Mrs. Sarah A. Byrnes, which were responded to by Miss Hagan by an improvisation on the subjects, "Daughter of Ouset," "Mother and Child," and "Love of a Friend." Remarks were also made by M. S. Wood. The Onset Choir gave the solo and chorus, "The cottage that stands by the way," Benj. F. Caswell rendering the solo. Miss Hagan was again called for, and responded with improvisations upon these subjects: "The Wondrous Power of Thought." The Winding of Yarn," and "Old Bachelora." The second and third subjects, though having the appearance of serio-comic, were rendered in a train of thought that did honor to Miss Hagan. Mr. Joseph D. Stiles was called for, and responded in an appropriate poetical greeting to Miss Hagan, after which he gave tests in-his usual pleasing manner. The song, "The Harpsi-chord," was sung by Mrs. Clapp. President Crockett then introduced Boy White (Miss Hagan; familiar control), who in his own style thanked everybody present for the deeds of friendship extended to his medium. The evening's entertainment closed with an improvisation by Miss Hagan. The occasion was one of the happiest and brightest of all the camp up to date.

Among the arrivals at Onset are: H. Ernest, Augusta, Ga.; Mrs. G. Barnard, Pa.; C. C. Bailou, Albany, N. Y., H. M. Hastlugs, Oswego, N. Y., H. B. Tray. Lexington, Ill.: D. Bugbee, Bangor, Me.; C. W. Vash and wife, Miss M. J. Freeman, Miss Bell Robinson, P. H. Robble and Mrs. M. A. Austin, New York City; J. B. Balden, California; Mrs. A. M. Ma

General News.

General News.

About half the rowers on Lake George are young women, who handle the oar in graceful style and enjoy themselves while taking one of the best and most healthful of exercises.—California papers report the discovery of a new wine—peach wine, made from the juice of soft ripe peaches. It is said to be the finest flavored and most delicious wine ever discovered.—The Grocers's Company of London still observes Restoration Day, the 29th of May, by a dinner and other festivities. It is the anniversary of the day on which Charles II. ascended the throne.—The Museum of St. Petersburg has a bank note, probably the oldest in eristence. It is of the Imperial Bank of China, was issued by the Chinese Government, and dates from the year 1329 before Christ.—The deepest coal mine in the world is the Rose Bridge colliery, in Wigan, Lancashire, which is 508 yards deep, or almost half a mile. There is plenty of coal further down, but the heat in the soild strata is 33'4 deg. Fahrenheit.—The trip from New York to Boston, via Hartford, distance 229 miles, was made by a train a few days ago in five hours, deducting about seven minutes lost in stops. This is considered a great feat in ratiroad traveling.—Tons of arsenic are being fed to the grasshoppers in California. One drug house at San Francisco sends a ton a week into the infected districts, while a firm at Fresno sold 700 pounds in five days, and had orders for 400 pounds more.—Geneva has a society for the benefit of invalid and weaklychildren, who are sent to a summer home at Cetts in the south of France, where they have a six weeks holiday with sea bathing. Seventy-four children were lately dispatched in a body to Cette.—The population of Europe has increased in a century from 145,000,000 to 350,000,000. Englishmen have multiplied fivefold, the Russians fourfold, and the Germans leist than threefold, while Frenchmen and Spahlards have added only about 50 per cent.—A Freeno, Cal., paper avers that 70,000 pounds of arsenic has been sold by druggists of that palace si

ed is \$5.139,120.

Horses may be saved from sunstroke by a wet sponge on the top of their heads.—Peanuts never were so cheap as they now are, the price per pound being from 3% to 5 cents.
—The waters of the Eastern shore of Maryland have been supplied with 24,000,000 flast eggs this season.—The British Bible Society issued a New Te-tament at 2 cents a copy. In nine months \$50,000 have been sold.—The widespread belief that try trained against the walls of a dwelling house is productive of dampness is a fallacy.—Paulding County, Ga., has a sixteen-year-old youth-who measures seven feet in height and weighs but 90 pounds.—Fifteen million horses are now owned in America, and more than one million a year must be 5red to keep up the supply.—Philadelphia is about to have a crematory. It is to cost \$40,000, eleven acres of ground having been secured near Manayunk.—The spores of smut found in smutty grain are so small that 7,500,000 can be placed side by side in the space of one square inch.—The value of one vote was shown at a recont election in McDuffle County, Ga., when a law was passed by exactly that majority.—An election for a champlon flar is to be held at Glies, Arizons, and the successful candidate is to get a medal and a swenade.—Beuben Jones, of Albany, Ga., lately exhibited fifty melons

which averaged fifty-one pounds each. The largest weighed sixty-six pounds.—The American Missionary Board began work in Japan only sixten years ago. Now there are in that country 120 Protestant churches with a membership of 8,000.—Syndicates of English capitalists and noblemen own 21,000,000 acres of grazing land in the Western plains, together with the stock thereon.—It is estimated that the falling off of the hay crop from that of last year in the States of Maine, New Hampshire and Vermont will be 465,500 tons.

Spiritualism in Sarátoga, N.Y.

To the Editor of the Religio-Philosophical Journal
Our spiritual meetings are again held regularly at
the beautiful room of the Court of Appeals. Mrs.
Fanny Davis Smith and Capt. Brown have been the
speakers for this month. Last Sunday Mrs. Wabon
icctured in the Unitarian Church at Troy before a
highly cultured audience. It was a great compliment to be invited there, as that society is composed
of the Unitarians and some of the best Spiritualists
of that city. She made a diying visit to Saratoga the
nast week and a reception was given ber which was
largely attended. Among others present was Mrs.
Bolland, Peter Thompson and many others well
known in our ranks. All were much delighted to
meet the noble woman and the eloquent orator. Her
expagements were such that she could not give us a
Sunday here. The writer's absence in New York,
prevented this attendance at the arceeption. It would
have given him great pleasure to have greeted and
cheered her on in her noble mission.

E. F. BULLARD. E. F. BULLARD.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocke Brace Co. in this issue of our paper. We can recommend this Company to do as they agree, and of ders intrusted to their cate will receive prompt at tention.—St. Louis Presbyterium, June 19, 1885.

Gunn's Newest

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh
items; shows how to put in best cantlary condition
house, premises or town, for fending off chelera and
all infectious diseases, and present modern treatment
in ordinary allments and contingencies combined
with large experience in lorty years successful practice, with all forms of disease, and in preventing lihhealth. 1225 pages royal octavo, leather. See advertisement in another column.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two Week, let us know with full particulars, as it will save time and trouble.

Business Botices.

SRABED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Hunson Turrix lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends tunerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. But-teffeld, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Malaria from the undrained Pontine marshes, near Rome, is a terror to travellers. Ayer's Agus Cure is an effectual protection from the disease, and a cure for those who have become its victims. It works just as effectually in all malarial districts on this side of the sea. Try it.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., bolds Sunday services at 41¢ Adelphi St., near Futton, si 11. A. M. and 7.00 r. M. Sunday school at 2 and Conference at 3:30 r. M. Hon, A. H. Dalley, President; C. G. Claggett, Scoretary.

The Ladies Aid Society meets every Wednesday afternoon at three vicios: a 1128 West abrd street. New York The People's Spiritual Meeting of New York City, convened every Sanday at 230 P. M. and 7.20 evening, in Arranum Hall, No. 67 West 25th St., covers Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Springuists at Sarstons Springs, N. Y. will hold Meethan every Scholes alternoon on the first Monday evenings of each mouth, at which Monday are the first Monday and Touchay evenings of each mouth, at which Notice J. J. Brightam will officiate.

E. J. BULING, Sec. H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kausas City, Ma., meets every lunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, 19c E. O. Granville, President; A. J Colly J. Socretary.

LAKE GENEVA SEMINARY, DENEVA, Walworth County, WIS. A Cultured hristian School and Hour. Unrqualled for those destribu-rue womashood. Sanitary donositions perfect, Opens Sept. 23

Saratoga Boarding.

Rim Hill Cottage, 74 Circular St., near Congress and Hi horn Springs. The pleasantest location in town: Libera preferred. Terms from \$10 to \$15 per week.

WES. E. P. BULLARD

The Art Interchange. \$3 a Year. A fortnightly furnal, illestrated, gives practical lest man in this of entropy in the control of the control



PSYCHOMETRY.

THE MANUAL OF PSYCHOMETRY

Is just published, a volume of 500 pages. Price \$2.00 as postage 16 cents. He mit to the author for cupies,

DR. J. R. BUCHANAN.

riore in Roder Flouring Milk with \$2,000 take management Mill has abundant tablibhed trade of main rears standing, orders always ahead, fell only because ulres owners whole attention. Prospect

FLOUR MILL, BOX 411, MINNEAPOLIS, MINN.

IF, THEN, AND WHEN,

TROM THE DOCTRINES OF THE CHURCH. By WIRDER STREET BIRLOW.

Lather of "The Yoles," And other Seems.

All who have read the authors "The Yoles of Mature," The Yoles of Septemblish, and "The Yoles of Septemblish," and "The Yoles of Septemblish, and The Yoles of Septemblish, and The Yoles of Septemblish, and Yoles of Septemblish, and Yoles of Septemblish, and Yoles of Septemblish, which was a septemblish and the Yoles of Septemblish and Yoles of Septemblish a

SUMMER SALE OF BOOKS.

he Hollow Globe. A treatise on the physical con-formation of the rards. By W. L. S. egman, M. D., and Frof. W. F. Lyon. This work has been veiling for \$2.00. The few in stock are offered 43.75 Continued.

The rew to stock are officed at 75 cellis/such. Addition M. rumovire of an Engineer Life. Being the Bloggraphy of A. B. Whiting Together with selections from his postulad compositions and proceed writings. Complied by his sister. Spiritualists of Michigan must certainly feel an especial interest in this work and we trust they will want a roup at the low price of 60 celes, forming price with Michigan \$1.50.

The Markett Creed. By 0. II. Frothingham. This work consists of Initeen Discourages of Reason by the well known trinker. Cloth bound, heavy tinted paper, \$1.50, no wordered at 60 centle each.

Manomin: A Rhythmical Romance of Minnesota, th great Rebellion and the Minnesota Manaers. By Myros Coloney. Fublished at \$1.25, now effered at 50 cents. Key to Political Science; Or Statesman's Guide. By John Scott. Published at \$1.25, now 50 couts.

The Halo: As Autobiography of D C. Densmore. This youngs is intended to be a truthful auto-lography of the addbr and three are many who will be glad to have it in their library. The retail price is \$1.50. we will close out the stock at 75 cents a copp.

The Clergy a Source of Danger to the Ameri-ean Republic. By W.F. Jamieson, Originally \$1,50 offers at 50 cents.

he Hurgraw-Underwood Drbate. Hetwee Frd. O. A. Bargass, President N. W. Christian University. In diampolis, and Frd. H. F. Underwood. Cloth binding 11.00, the remaining few to be side at 69 cents.

The Underwood Marples Dehate. Between Prof. B F. Underwood and Rev. John Marples Cloth bound, 80 cents, now offered at 50 cents.

Home: Miscellarsous Poema By J-asse H. Butler. In this collection of poema will be found heautiful and sug-gestive lines. Choth bound, published at \$1.50, now clos-ing out at 69 cents.

hing out a toy could.

The Panlins of Life, A compliation of Panins, Hymns, Chants, Anthems, etc., embedying the Spiritusi, Progressive and Reformatory sectiment of the present age, By John S. Adams. Cloth hound, retail price \$1.25, the copies we have are offered at 70 cents. copen we have are offered at 7.0 cents.

le Record Book. A book for Societies about forming, and contains the Deciratible, Articles of Association and By Laws and Record. Emeriting and will be succeed to the part of the property of the pr

All the above are for sale by the Religio-Philosophical Publishing House, Chicago.

New England Spiritualists CAMP-MEETING ASSOCIATION.

12TH ANNUAL CONVOCATION

Lake Pleasant, Montague, Mass. (On the Hooser Tunnel House, midway between Boston and Trop.)

August 1st to August 31st, 1885, Inclusive.

SPEAKERS,
Sunday, August 2d, Hen. A. H. Dailey, Brooklyn, N. Y.;
for Jubitet Yeaw, Leominster, Mass.
Towday, Aug. 4th, Mr. thas, Eawborn, New York, N. Y.
Wednesday, Aug. 5th, Dr. J. E. Bockman, Boston, Mass.
Thursday, Aug. 5th, Br. S. B. Lillin, Mr. S. Y.
Friday, Aug. 1th, Mr. Chai, Lawer, Mr. W. York, N. Y.
Satyriday, Aug. 2th, Mr. S. S. J. T. Brigham, Elm Grore,

Mass. Sunday, Aug. 9th, Mr. J. Glegg Wright, Philadelphia, Pa.; Mrs. R. S. Liffle, Brooklyn, N. Y. Tarsday, Aug. 11th, Mrs. R. S. Lillie, Brooklyn, N. Y. Wednesday, Aug. 12th Mr. J. Clegg Wright, Priladelphia, Philadelphia, Ph

Thereday, Aug. 18th Mrs. R. S. Lillie Brooklyn, N. Y. Friday, Aug. 18th Mrs. Sarsh A. Byrnes, Boston, Mass. Saturday, Aug. 16th, Mr. Walter Howeil, Philadelphia P. Sunday Aug. 16th, Mrs. Sarah A. Byrnes, Hoston, Masslee, descree Chainey, Boston Mass. Tuesday, Aug. 18th, Brt. George Boston Mass. Verlessen, Aug. 19th, Brt. George Boston Mass. Verlessen, Aug. 19th, Mrs. Famile Davis Smith, Brande Weinsen, Aug. 19th, Mrs. Famile Davis Smith, Brande

Wedneskaj, Aug. 1940, Safe, Famine Pavis-Sundon, Mass. Friday, Aug. 2184. Miss A. M. Beecher, Newtonville, Mass. Friday, Aug. 2184. Miss A. M. Beecher, Newtonville, Mass. Saurday, Aug. 226, Mr. J. Frans Hestre, Chelsen, Mass. Saunday, Aug. 226, Hev. E. P. Powell, Clinton, N. Y.; Mrs. C. Byger, Baltimore, Md. Tuesday, Aug. 25th, Hev. E. P. Powell, Clinton, N. Y.; Mrs. Tuesday, Aug. 25th, Hev. E. P. Powell, Clinton, N. Y.; Friday, Aug. 25th, Mass. A. M. Beecher, Hewtonville, Mass. Saurday, Aug. 25th, Miss. A. M. Beecher, Newtonville, Mass. Saurday, Aug. 25th, Mrs. N. J. Wills, Cambridge, Mass.; fr. J. Frank Batter, Chelsen, Mass.

PUBLIC TEST MEDIUMS.

Dr. Hetry Siad-, Mr. Edgar W. Emer Mrs. Maud E. Lord. MUSIC.

THE HOTEL,

Under the management of it. L Barnard of dreespield, will be upper for guests Jary 15th. Additess Greenfrief, Mass. For particulars concerning transportation of chumpequipage and baggage, leasing tents and lots, engaging lodgings and board, schedule of railrend fares, etc., etc., see annual circular, which will be sent pust paid to any address by N. S. HENNY, Clerk, Lake Pleasant, Rontzaro, Mass.

BEYOND THE SUNRISE.

OBSERVATIONS BY TWO TRAVELERS. This currous and fascinating book which has already excit of great interest, treats of Breams, Premonitions, Visions Psychology, Clairwyance, Theosophy, and kindred theres.

reponings, clairsquance, Incompts, and Kindred thee
"No more interesting book has ever appeared on
subjects "Orid Independent." Charming incidents and personalities,"—Texas Sifti
"It will give good cheer and inspiration wherever rea
San Frâncieso Fost.

"at passes beyond the mere story of apparitiess into the region of causes and effects. There are chapters of real power and heauty."—The Continent.

Cloth, \$1.00. Paper, 50 cents. Postage free. For sale, wholesale and retail, by the limitato-p cal Publishine House, Chicago.

HYGIENE OF THE BRAIN.

THE CURE OF NERVOUSNESS.

By M. L. HOLDBOOK, M. D.

PART I.

The Brain: The Spinal Gord: The Cranial and Spinal Nervos: The Spinal Gord: The Cranial and Spinal Nervos: The Spinal-Beth Nervos Spinal: How the Nieve Act; Has Corre Nervoundens: The Lune of Nervounds (continued): Value of a large Supply of Food in Nervoun Exercise: Fright Important Questions answered; What our Thinkers and Science of the Part of the Nervoundense Continued of the Ner

CAMP MEETING.

The Solomon Valley Spiritonist Camp Meeting wil, be held in Delphon, Urtawa Comuty, Ka sa, commencing on Friday, August 21st, and closing Sundsy evening. August 28st. We expect to organize a permanent camp, purchase to expect to organize a permanent camp, but a sundanger of the permanent camp, but a sundanger of the permanent camp, but a sundanger of the permanent of the present and possible. All persons are invested for quested to occure possible in Sentral Kansa. Quested to occure possible in Central Kansa.

1. S. ILLAS URABLO, Commutate.

Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualista will be eigl at New Era, Clackamas County Gregos, beginning burnelay, September 2nd, and holding until the 14th. Trav-lling speakers and mediums, and those living at a distance to may choose to visit the merbias. Will find a be crip wel-

The Board of Managers will use reasonable efforts to make the meeting both attractive and instructives of the meeting both attractive and instructives of many to be Littian at Monta of the Littian at Monta of the Littian at Monta of the Littian attractance or constraint the people with sweet must.

New Era is located on the east bank of the Willamette River, twenty miles above Pertand, and on the line of the O. & C. B. R. Hotels convenient and robes reas dashle.

WM. PHILLIPS, Fres. C. C. B. S. S. Clackan as Oregen, June 22rd.

NEMOKA CAMP MEETING.

On sine Lake, eight miles enst of Lancting Nemoka Association and Michigan State Association of Spiritualists unite distribution of Spiritualists on the Spiritualists of Spiritualists of Spiritualists on the Spiritualists of Sp

CLERCYMEN

Good Agents Wanted

ever pubers. Por tively no postal cards answered. No stamp required for snower, sent for illustrate - calaigue and pries. Second TRARTIONS AT DOCK. EMPLINDS MORIBAN SOCRETARY and Treasurer Morgan Luminous Sign Co. Kes Porr. N. & 250 Correspondence solicited to English, German, French, Spanish, Swedish and Norwegian.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION!

The Best Way to Reach Lake Pleasant from Buffalo and the West and from Points between Buffalo and Albany, is by the

"West Shore Route."

THE NEW YORK WEST SHORE & BUFFALO RAILWAY IS THE ONLY ROAD RUNNING THROUGH CARS FROM BUFFALO TO LAKE PLEASANT CAMP.

For Excursion Rates from all Points on this Line Refer to Local Agent or Like Pleasant Camp Meeting Circular.

Train leaving limitals at 9:10 s. M., reaches Lake Fienaant at about 8:20 s. M. Train leaving Madials at 4:30 s. M. Train leaving Madials at 4:30 s. M., reaches Lake Fleasant Camp at about 6:10 s. M.
The "AVest Mhore Houte" has a passegger equipment unsurpassed by any in the world, and does not propose to be outdoned in enterprise or facilities by any other line.
All visions to Lake Fleasant, from west of All-Witches to Lake Fleasant, reaches and the within striking circums of the world. M. It they consult their condort and convenience, take this unrivaled

Chiffer Passengers can be landed at the tamp without charge of cars if they go via the Grand Prote. If they pre-senger or conventions in being made the protection of the convention of the con

THE WONDERS OF LIGHT AND COLOR.

By E. D. BABBITT.

A beautiful pamphier with heavy illuminated cover illustrating Harmony or Color, a competed of Chromopathy of Color-healting, a full account of instrumers as for color transment, and answers as an introduction of the color transment, and answers as an introduction of the color patient of the color of th

"ORIGIN" comit gold, for each of six departments worth the 25 cents charged."—C. L. Parker, M. D. "For alle, rendessals and creatl, by the RELIGITO-PRILES CAL PUBLISHED HOUSE, Chicago,

Full and Comprehensive Instructions

HOW TO MESMERIZE,

ANCIENT AND MODERN MIRACLES BY MESMERISM

IS SPIRITUALISM TRUE?

By TEP, J. W. (1998).

For 1 5-point the most succeedual Membertan in America.

The 1 5-point the most succeedual Membertan in America.

The 1 5-point the most succeedual Membertan in America and Proc. Caddwell to him pupils for Ten Dollars each.

American tool Modern Miracless are explained by Membertan, and the book with to found highly interesting to every. Spirits indicate the interesting the succeeding the succeeding the foundation of the membertan interesting the succeeding t

CHAPTERS FROM THE BIBLE OF THE ACES.

By G. B. STEBBINS.

Selected from Mindos Tedas, Twishita, Confincius, Egrptian Dictor Symmoter, Ecrowater, Twinnois, His Locani, Craphone, Piato, Pythapurena, Miccos Abrell, Colonio, Grandon, Piato, Pythapurena, Miccos Abrell, Marchael Canada, Carlon, Barciay, Mary Friedher, Luther, Berascy Tailesin, Barciay, Mary Friedher, Max Miller, Elias Hicks, Channing, Garrison, H.C. Lucretta Mott, Higginson, T., Skarr King, Farare, Dutt, Emeron, Tuttie, Destina, Abbott, Trubbingh Dutt, Emeron, Tuttie, Destina, Abbott, Trubbingh

r Slowly the Bible of the race is writ.

Each age, each kindred adds a were to it."

"I have read it with great interest and storewly hope it may have a large dreutston."—Bon. Bent. F. Wade, of Otho.

"The selections in this book are made with great care wrall loss and judgment."—Evening Journal, Chicago.

Price, \$1.50; postage, 10 cents.
For sale, wholesale alid retail, by the EXELUSIO-PREL
CAL PURLIMITED HOUSE, Chicago.

AFTER DOGMATIC THEOLOGY,

WHAT? Materialism, or a Spiritual Philosophy and

Natural Relig

SILES B. STEBEINS. nd Compiler of "Chapters from the Rillie of the As and "Poems of the Life Beyond and Within."

FIVE CHAPTERS.

seesy of Programs; France

6. — Intuition—The Sent Discovering Time Passing out from Bangers of crisish and dispose—cone to Masterialisti, the other to a Spirits with Mind as the Sent of Training. Which shall be small of Training. Which shall be supported to the Contract of the Spirits of Contract Spirits of Spirits of Contract Spirits of Spirits

Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

Temperance Song for Progressive Ly-

Given by Rev. John Pierpont, Wishington, D. C., at the National Convention of Spiritualists, Proc-idence, August 22, 1866.

RXFLANATORY.

Reading an article in the JOURNAL in which mention is made of Mr. John Pierpont at the convention of Spititudists to Providence, reminded me that I have a copy of a little poem which he read in that convention when the subject of Children's Lyceums was being considered. I presume it to be the last one he composed. It was printed the day it was read. In talking with him, be took the copy I have, and corrected the misprints. Although his hand trembled, his spiritual sight was clear and firm. It was my great pleasure to have him tarry in my family when he spoke to the Spiritualists to this city.

The following remarks prefaced the song: "The freek poet Anacreon lived and wrote songs in praise of wine, till he was more than 80 years old. I do not claim to be like Anacreon in anything more than my age; but I have lately written a few stanzas in praise of water, which may possibly be sung by the children of your Sunday Progressive Lyceums. They run thus:"

When the bright morning star, the new day light is bringing.

And the orchards and groves are with melody ring-

ing;
Their way to and from them the early birds winging.
And their authems of gladness and thanksgiving

their authens or a single; single;: Why do they so twitter and sing, do you think? Because they've had nothing but water to drink.

When a rhower on a hot day of summer is over.

And the fields are all smelling of white and red
clover;

And the honey bee—busy and plundering rover—
Is fumbling the blossom leaves over and over;

Why so fresh, clean and sweel are the fields, do
you think?

Because they've had nothing but water to drink.

Do you see that stout oak on its windy bill growing?
Do you see what great halistones that black cloud is
throwing?
Do you see that steam war-ship its ocean way going,
Against trade winds and head winds, like burricanes
blowing?
Why are oaks, clouds and war-ships so strong,
do you thiok?
Because they've had nothing but water to driok.

Now if we have to work in the shop, field or study, And would have a strong hand, and a cheek that is

And would nave a strong nand, and a curex toat of ruddy.

And would not have a brain that is addled and models.

With our eyes all bunged up and our noess all bloody, How shall we make and keep ourselves so, do you think?

Why you must have nothing but water to drink.

An Earnest Appeal for More Light— Questions for Rosamond Dale Owen.

An Earnest Appeal for More Light—Questions for Rosamond Date Owen.

To the Editor of the Religio Philosophical Journal

In your Issue of June 20th, Miss Owen, in her letter spens anew the off recurring subject of "Caristian Spiritualism." I have heretofore read with deep interest and great are all I have seen upon the subject, hoping to find something tangible, understandable and intelliged, as to what is this new and peculiar phase of the many-sided, poorly understood system of dectrines and heliefs called Christianity. I thought I had a fair understanding of what Caristianity, as an organized system of doctrines, awas and is. I was an active worker for Jesus and his cause for some fifteen pears, and have a reasonably familiar acquaintance with leading, intelligent Christians of various denominations, and had supposed that amid all their discords, contentions and divergent views there were a few cardinal doctrines or basic principles of Christianity upon which all agreed and were in perfect accord. As I understand the subject, to be a Christian one must believe in Christ and accept him as a mediator and as God coequal with the Father, etc. To deny that is anti-Christian. Secondly, all sects of acknowledged Christians agree that in some way in the dim and distant past mankind became estranged from God or "fell," and became subjects of condemnation, and that Jesus was ent as a mediatorial sacrifice, or mide an alonement for the sine of the human race, and that our condition or state in the future life depends upon our acceptance of the terms of that atonement or sacrifice. I know of no genuine Christianity as system of dectrices without an atonement.

N.w. I want more light. Will Miss Owen please inform me through the Journal, just what, in brief, constitutes the Christianity to which she has been converted? What are its cardinal doctrines and nace principles. What is "the place occupied by Jesus Christ in the economy of this world's government," as she has been shown. Please tell us at once, Miss O, that we, to

provement.
I do not wish, however, at this time, to enter upon lengthy discussion of these almost trite questions, ough I regard them as vital and worthy of our st thought, and I earnestly hope the advocates of Christian Spiritualism will furnish us with a consultant of what Christianily is which they ask to accept and harmonize with our newly found

us to accept and harmonize with our new texture.

Miss Owen fluds rest and peace in the Church.
Miss Owen fluds rest and peace in the Church and a general stampede to the Church, claiming that it is ready to "cry quita" and take us all in as good fellows, if we will just drop all our characteristic work and bid good-by to the "little cradit." and John ber ranks and henceforth "walk by faith." Good-by to all such silly nonsense, whether from mortals in the form or from some half-reconstructed Talmage yet working for his idol.

Geneva, Fis.

S. Bigklow.

A Dream Verified.

to the Editor of the Beligif-Philosophical Journal:

I had been reading some remarkable dreams in your paper, when a strange experience of my own came to mind. Years ago during the civil war, I was visiting with my husband in Charleston, Va. I had left was obligen at home, in Cincinnati, with came to mind. Years ago during the civil war, it was visiting with my hasband in Charleston, Va. I I had left my children at home in Cincinnali, with my mother. One night I was aroused from sleep, much startied by a dream. I saw my mother taken yittide dunghter from her bed, and in a despairing tone, call "Corellal oh, what shall I do? I wish you were here." I aroused my husband, who only ridiculed my dream. "Well," said I, "you know when I left she still wore her damed night dresses, and mother has changed them for cotton ones." I could not get, home for three dark, but when I at last reached home I found that everything had transpired exactly as I had seen it in -my dream. My daughter had been very sick with diptheria, and my mother careful for the second of the morning, with the distressed cry for me. She had changed her dress from finnnel to cotton, thuking the weather too warm for fiannels, I cannot account for this only in this way: I was anxious about home, and my spirit wandered there in the tright time, and my what I have resided.

Sanis Fo New Mexico.

Santa Fe, New Mexico.

Wiss. Masson writes:—I like the JOURNAL because of your streamons andeavors to stand by the truth and expose falsebood. Shame I hate, and will have nothing to do with them. I believe in conserving the better part of old ideas that will bear remain, and not threw all overboard because of some circus.

Cierical False Representation.

no the Editor of the Itelato Philoscophical Journas.

The scoring you gave to De Witt Talamage for his false representation of the great French poet, Victor Hugo, was well deserved. It is not complimentary to the class of clergy mear that so many of them are given to this sort of untruthful representation. The memory of Thomas Palue has been persistently blackened by clerical lying lips; and so has cores of similar cases, the bearing of false witness goes steadily on where truth should alone prevail.

Heccently it was stated 1 in Chlergo journal, that "poor people need bread more than prayer," to which Chaplain McCabe refers with the assertion: "No they don't. They need prayer to help them to get bread."

similar cases, the bearing of false witness goes steadily on where truth should alone prevail.

Hecently it was stated it a Chicago journal, that "poor people need bread more than prayer," to which Chaplain McCabe refers with the assertion: "No they don't. They need prayer to help them to get bread."

Assertions are cheap, but proof of assertions is a very different matter. Now, I dely Chaplain McCabe to prove that prayer ever helped a living soul to a loaf of bread. Millions of prayers, wrung from the agony of suffering hearts, have gone up to heaven from the lips of starving-millions, for a way open to gain bread needed to appease children work of prayers are going up to day, all overs, this thad, from the lips of thousands on thousands who validly seek work for their hands, but not all the prayers moves a single shop or factory into service, nor gains for the workies bungry ones so much as a 'crust of bread. To talk of prayer helping to gain bread, is will help, as bold a piece of false representation as was ever uttered. A man may pray, and pray, and pray, till his tongue tires out with the useless formula, but if he is not presented with pumper's dolle, or does not strip off his coat 'and earn it, not a baker will supply the bread, nor will a foar hang on a convenient bush for his purpose. But if some Little Bethel breeneds a loaf, or opportunity to carn it is made use of by energetic labor, the bread may be obtained though never a prayer is uttered.

Prayer, as a means of gaining bread, is not taken into account in the economy of Nature's operations. Her-immutable demand is for force, energy, unceasing effort. Not an animal cut live that does not unefils utmost exertions in the acquisition of food and protection from, harm; not a plant, unchecked in its acquisition of the essential life forces of air, water and is unique to the service of the prayer is needed to help a man get bread, is a false representation of the most per-nicious quality. If I takes small observation to note that those who hid the most

do not waste breath in prayer. They play the "skin game," just as does the fare gambler, or any other of the keen-witted, successful manipulators of huge fortunes, who always use the tools best adapted for the purpose.

I was very young when I first learned the utter instillity of prayer in the role of a bread winner. My father and mother were two of the most sincerely earnest Christians I ever knew. Moreover, they were persistently industrious, economical, and temperate in all their clustrious conomical, and temperate in all their clustrious conomical, and temperate in all their clustrious con which they did not sincerely pray for divine all and spatialment in all their cleavors. And yet for the greater part of their lives they were unable to lift themselves out of the crushing struggle to gain a bare subsistance, and many times they dragged along on the vertiable borders of absolute wiffering. Yet, all around them I saw numbers of so-called godiess men who never breathed a priyar, but who flourished exceedingly, and looked down in contempt on my parents, as onto religious foods too homes for business recognition. I saw that prayers availed them nothing in the between their condition; as how should they, in a state of society in which every avenue to success was grasped in the hands of a favored class, and only the unprincipled schemers had the slighest show of success? In good truth, religious principle was a positive bar to succeed. And when father them out of power to succeed. And when father died, and the stricken widow strove with redubled energy to earn bread for her children, not all her pious prayers increased the size of the loaves she carned with her needle by a single counce. They never do. Not all the prayers that were ever uttered could, make a two-pound loaf one-half ounce preach that the greed of selfshness stands in the way of make any or the succeed. We will redubled energy to earn bread for her children, not all her pious prayers increased the size of the loaves she carned with her needle by

Cleveland, Ohio.

"Oh yes, I have all kinds of tenants," said a kind-faced old gentleman; "but the one that I like the best is a child not more than ten years of age. A fgw years ago I got a chance to buy a piece of land over on the West Side, and did so. I noticed that there was an old coop of a house on it, but I pild no the course of the course of the course to me and the me

few years ago I got a chance to buy a piece of land over on the West Side, and did so. I noticed that there was an old coop of a house on it, but I pild no attention to it. After awhile a man came to me and wanted to know if I would reat it to him."

"What do you want it for?" says !.

"What do you want it for?" says !.

"To live in, he replied.

"Well,' I said, 'you can have it. Pay the what you think it is worth to you."

"The first mouth he brought \$2, and the second month a little boy, who said he was the man's son, came with \$3. After that I saw the man once in awhile, but in the course of time the boy paid the reat regularly, somelimes \$2 and sometimes \$3. One day I saked the boy what had become of his father.

"He's dead, sit,' was the reply.

"More'n a year,' he answered.

"I took his moore, but I made up my mind that I would go over and investigate, and the next day I rove over there. The old shed looked quite decent. I knocked at the door and a little girl let me in. I nasted for her mother. She said she didn't have any.

"Where is she' said. I he

"Where is she? said I.

"We don't know, sir. She went away after my father died and we're never seen her since."

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his two little sisters by blacking boots and selling newspapers and the elder girl managing the house and taking care of the baby. Well, I just had my daughter call on them, and we keep an eye on them now. I thought I wouldn't disturb them while they are getting along. The next time the boy came with the reat I talked with him a filtle and then I said:

"My boy, you're a brick. You keep right on as you have begun and you will never be sorry. Keep your little sisters together and never leave them. Now look at this."

"I showed him a ledger in which I had entered up all the money be had pald me for reat and I told him that it was all his with interest. You keep right on, says I, and Fil be your banker and when this amounts to a little more Fil see that you get a house somewhere of your own. Than's the kind of a tenant to have."—Chicago Hevald.

S. A. Greer writer.—The JOURNAL is a great comfort to ma. Each number is beiling over with good thoughts from different writers. I should be glad to see it in every household, that children might appreciate it, and be taught truths from its pages.

Notes from Ouret.

To the Editor of the Itelagio Philosephical Journal
Our first week of camp meeting at this place his
been an uninterrupted success. A lively interest has
been manifested at all the regular meetings, good
attendance, and earnest workers in the cause have
spoken from the platform. Tuesday, the 14th, Br.
F. I. H. Willis spoke upon the influence of Spiritualism upon public opinion. Wednesday, the 15th,
Miss Jennie H. Hagan spoke upon "Fu Uses of
Life,"—subject given by the audience. Saturday,
the 18th, Mrs. Jallette Yeaw spoke upon "Spirit Communication and Spirit Communion." Joseph D.
Stiles has done noble work during the week this
phenomenal platform tests. Miss Jennie B. Hagan has
held herself ready at the close of all regular exercises
to receive subjects from the audiences for poem improvisations, which always give unbounded sallsfaction.

phenomenal platform tests, also sentis b, rangam as held herself ready at the close of all regular exercises to receive subjects from the audiences for poem improvisations, which always give unbounded salls-faction.

The scances for materialization are being well patronized to the exclusion of nearly all other phases of mediumship. It is to be regretted that our old and tried mediums for Spirit communion are so well and tried mediums for Spirit communion are so well and tried mediums for Spirit communion are so well and tried mediums for Spirit communion are so well and tried mediums for Spirit communion are so well and tried mediums for Spirit communion are so well and the sense of th

shail see in the ignt of significant shall see in the ignificant shall s

Onset, Mass., July 20, 1885.

Converting Satan.

Converting Satan.

To the Editor of the Religio Philosophical Journal:

I noticed in the JOURNAL, on one occasion, that certain plous entimelasts of Chicago are about to enter upon a sanguinary-war, forgetting the document of love to enemies and doing good to those that hate them. They aim at notbing short of killing the deril by united prayers to the throne of grace. A more merciful plan was recently suggested by an English clergymán, for the accomplishment of the "divine purpose," viz:—Taking the sing out of the old gentleman by conversion, and then turning his infernal ingenuity to good account. The Chicago pelliloners would do well to consider that plan before they commence the campaigo.

Some time ago an item of news appeared in the Philadelphie, Timea, under the head line, "A New Move on Old Satan." It stated that an English clergyman had is used a circular letter to all the ministers of his acquaintance, asking them to units with him in prayer that. "Satan might experience a change of heart." In that letter he expatiated on the advantage of having the "accuser of the brethreo" on the Lord's side. The Times remarked upon this that, "Hitherto the evil one, in spite of the efforts of the clergy, has held his own with a persevenance which, not withstanding all our objections to him, we must admit is greatly to his credit."

The exemplary divice who originated this bright idea, "resoned" very clerically on the lumnesse advantage to the world of having Bestrebub turn over a new leaf, which I, for one, would not attempt to deny. All things weighed and considered, it certainly is a meritorious effort, and no people are more deciply interceted in its early success than the Spiritualists, whom the church has so long relegated to Topbet. When the clergy success than the Spiritualists, whom the church has so long relegated to Topbet. When the clergy success than the Spiritualists, whom the church has so long relegated in Topbet. When the clergy success than the Spiritualists, whom the church has so long relegated to

no the whole that I am fi favor of the English of the Woole that I am fi favor of the English of the Woole that I am fi favor of the English of the Woole that I am fi favor of the English of the Woole that I am fi favor of the English of the Woole that I am fi favor of the Woole that I am fi favor of the Woole that the Woole the Joseph of the Woole that I am for the Woole that I am to that the Woole to accept the office of Wisconary General in Chief, I have no doubt he Woole do the work (damaed), well.

Were it not that the "prayers of the wicked cap't prevail," I would implore Spiritualists to "crook the woole that the Woole that I am the Woole that the Woole that I am the Woole work, before many more of their number pass for Colty think what an a wful thing it would be five the deed exprenence religion. Whyle the ceiler floor of the bottomices pit would hardly be deep enough for them; and then there's Meery. Bundy, Tuttle and Stebblast Merry on us. This shocking! Even the Caristian Spiritualists theresieves are interested in the prompt success of his bottomic and the Woole that the Woole that

Letter from Sidney, New South Wales.

Te the Entire of the Beingto-Philosophical Journal:

Some time has elapsed since my last letter to your paper, owing chiefly to the dearth of Liberal or Spiritualistic news. However we are now receiving fresh impetus, and opportunities for indusing in mental food. Your emir unt lecturer, Dr. York is now in our midest, and judging from his reception last night, he is likely to remain here some time. It trust he may, and do the good work of emanchating a few more minds from the fron fetters of Orthodoxy. The audience last erening was competely carried away by his elequence, the subject of the lecture being. "How to be happy," a question many, unfortunately, are unable to solve for themselves. Dr. York is, I should think, very similar in style to Col. Ingersoil. He speaks the books, and well, is humorous, and his ideas teem with beautiful sentiments, incitting men and women to alm at the seives. Br. York is, I should think, very similar is tyle to Col. Ingersoil. He speaks to the point, and well, is humorous, and his ideas teem with beautiful sentiments, inciting men and women to saim fat a true and noble life, letting good actions and kind thoughts for one another take the place of creeds and dogmas, each individual being a law unto bimself. How human beings can still reject this new and glorious dispensation, I know not, but we can rest content, knowing that the time is close at hand when their hearts must no longer be closed to these tidings of great joy wifich fill our beings to overflowing with love and gratitude for all mankind. What more ennobling, more elevating, than glorious nature, if we but listen to her volce. We find her teeming with beautiful truths for man, which everpoint to immotivity, and the standard of the control of the contr

Man Who Hanged Himself Appear ing Nightly at a Window.

The upper section of Reading, Pa, is greatly excited over a spiritual revelation in the shape of a suicide's ghost. Henry Kissinger and family resided in a two-story frame house. Last Saturday afternoon Kissinger was found deed in his bed room. He had fastened his suspender to the bed-post and around his neck and slowly strangled himself. He was found kneeling in front of the bed in a praying attitude. Mrs. Kissinger and the children and many of the neighbors declare that the house is now hauded. Large crowds gather nightly in the vicinity of the house, and many declare that they have seen Kissinger at the upper window, without a coat and wearing dark pantaloons, with a strap-shagind his waist, just as he dressed while alive. The crowd last night was very demonstrative, and there were cries of. "There he is." "How do you do, Henry," and similar expressions. The people say that the face which appeared at an upper window was ghostig with. Several women fainted, and Mrs. Kissinger, who had opened the house to let in a little fresh air, nearly went into hysterics. The people who were on the first floor heard strange noises up stairs, but upon going up saw nothing. They say that there are stiffed means, death rattles, and loud thumpings on the floor as if some one was struggling desperately. Mrs. Kissinger says that one evening her brother was sitting against the door of a staif leading up stairs, when they were startled as if a ton weight was coming down stairs, but nothing was discovered. The crowds have become so dense that policemen have been summined to disperse them. Fifty persons are willing to swear that they have seen Kissinger's ghost at the upper window, with his eyes starting from their sockets, his tongue protruding, his neck stretched to great length and his face a ghostly white.—Philadeiphia Times.

J. B. Pelham, of Peru, Fiorida, writes: The Spiritualists and Liberals of Peru and Limona have organized a Society, known as the Hillsboro County Spiritual and Liberal Society, with unteteen enrolled members. Eli Bardick is Chairman and J. B. Pelham, Secretary. At several of our piculos Mr. Seth Mosely has been controlled and gare some good addresses. Long may the Journal go forth proclaiming truth and hencesty.

Mr. Frederick Langbridge, an English poet, has just published a volume of poems under the title of "Sent Back by the Angels, and Other Ballads of Home and Homely Life," from which the following poem, perhaps the most effective, is taxes. It is upon the death of a little boy who takes a solin leave of all his friends and favorites and playthings before he goes—his favorite rabbit being the creature apparently from which he finds it hardest to part.

But hush! the voles from the little bed, And the watchfur mother beat her head. "Mammy, I know that I'm soon to die, And I want to wish them all good-by.

"In heaven I never should feel content If I hadn't been kind before I went; So let me take leave of them, great and small, Animals, people, and toys and all."

So the word went forth, and in no great while The servents enlered it solemn file, The stout old cook, and the housemaid Rose, And the aproned boy with his smutted nose.

So each of the women, with streaming cheek; Bent over and kissed him and could not speak; For he said that they must not grieve and cry For they'd meet again in the happy sky.

'I was harder and longer to deal with Jim— The child grew grave as he looked at him. For he thought to himself: "He bets and swe And I hardly believe that he says his prayers."

The lad lounged out with a brazen air And whistled derisively down the stair; But they found him hid in the hole for Sobbing and praying in grief of soul.

Old Bover come next, sedate and good, And gazed at his master and understood Then up we carried, in order due, "Maria" the cat and her kittens two.

Proud purred the mother, and arched her back, And raunted her kittens, one white, one black; And the sweet white kitten was good, and still, But the flack one played with his nightgown's frill.

He stroled them all with his poor white ha But he felt that they could not understand. He smiled, however, and was not vexed And bade us bring him the rabbit next.

He welcomed "Punch" with a loving smile, And hugged him close in his arms a while, And we knew (for the dear child's eyes gre

Chicago is growing faster than any large city in he world.

usand Islands are said to be almost 1,600 The The

in number.

All Queen Victoria's children are fond of the theatre and go there frequently.

There has never been a holiday, a theatre, or a circus on the Island of Malta.

If 32,000,000 women should clasp hands,they could each around the globe.

Until Andrew Jackson's time, office seekers were not permitted to see the President. New York ladies, for lack of other escorts, are at-tended to the theatres by messenger boys.

An American actentist says the ivery of Central Africa will give out in ten or fifteen years.

A good base ball player in Rhode Island gets a bigger salary than the Governor of the State.
Lightbing struck a Chinaman in Montana and changed his complexion from yellow to black.
A widow in Wilton, Conn., says she never intends to marry again. She is one hundred and four. The Governor of Massachusetts gets a salary of \$5,000 a year, and the Mayor of Boston \$10,000.

There are few towns in England under 00 in-habitants that have not from two to five papers Thirty-four femals Arab soldiers were killed in one of the battles with the English in the Soudan. General Scott conquered Mexico with 12,000 ef-fective men. He fought six battles and was victo-rious in all.

rlous in all.

Portland, Oregon, is about to have some of her
streets paved with granite brought from Hong Kong
for the purpose.

A colored man has just died in Chesterfield County, South Carolina, "leaving his thirteenth wife to
mourn bis loss."

A man of seventy was among the nineteen resi-lents of Arlington, Ga., arrested recently for playing all on the streets.

ball on the streets.

Snall farms in Europe are prosperous. The edible snalls find ready market and at good prices, Paris being the chief customer.

The largest shaving ever made by a wood-working faachine is forty-two inches wide, seventeen feet long, and of uniform thickness.

Georgia has become as much of a temparance State as Maine or Kansas, Whisky is a scarce article, and a drunken man is a rare sight.

The English, stimulated by Rusian enterprise in the same direction, are beginning to talk seriously of a railway from Europe to India.

There are now 110,000 miles of submarine cable stretching under the ocean, although it is less than thirty years since the first ocean cable was success-fully laid.

Theolore Thomas says that every singer and mu-sician should be trild-headed. It not only adds dig-nity to their positions, but is a natural mark of su-perior smartness.

perior smartness.

The annual sale of Cologue water in the United States is about \$2,000,000. The total value of the water exported from Cologue to this country in 1884 was \$23,13448.

Roman Catholics are estimated at 184,000,000 and Protestants at 148,000,000, but the latter claim a gain of 230 per cost, during the past century to 50 per cent, for Rome.

cent. for Rome.

It is said that the stomach of an estrich is located in its back, between the wings, and the food can be seen moving around inside of its neck to get at this strangels located receptacle.

It was proved in a San Francisco court a few days since that a Chinaman lived well, clothed himself and saved money while working as a shoemaker at \$18 a month, without board.

\$18 a month, without board.

A man went down to Rome, Ga., from Atlanta and opened a female, barber shop, but before the place had taken in 35 cents a crowd of 100 indiguant wires had made a wreck of it.

A delver in matrimonial statistics has discovered that out of nearly 600 grafuntes of a prominent college for young women less than 200 have secured bustands, the remaining two-thirds being hopelessly fixed in the single estate.

According to Supervising Examines Banka these

fixed in the single estate.

According to Supervising Examiner Banks there are hundreds of men upon the pension rolls who served in the Confederate army, but afterward enlisted under the Union flag, and "pensions are granted to such people every day."

who to such people every day."

"More is required of young ladies in society than of young men. A young man need not be beautiful, need not sing, play, or say anything intelligent. He may be positively idoite and yet get on well in society, as is shown in numerous instances.

ciety, as is shown in numerous instances.

It is said that the Actors have paid at the rate of \$6,000,000 per acre for land in Wall street. The land for the Drexel property, former of Wall and Broad streets, which was bought during the highest period of inflation, cost at the rate of \$14,000,000 per acre. As a test of sight reading, an original hymn, which had not been seen by the children until just previous to singing, when it was distributed to them in sealed envelopes, was song at a recent musical festival in Providence by a chorus of 1,050 voices, composed of pupilis of the grammar schools of that city.

from fourfeen to forty-six pounds awere days.

Mr. Ecastos Brooks says that he has seen 120 daily newspapers established in New York, and of these only six are now in existence. He estimates that \$25,000,000 has been sunk during that time upon daily newspapers, and yet every other college graduate thinks he can run a newspaper. uate thinks he can run a newspaper.

Sult for \$500 damages has been brought against a Wisconsin beckeeper by a sheep farmer, who claims that his animals are so annoyed when running at pasture by the bees as to injure his ficet. of thoroughbreds to the extent of the above amount. Much interest is manifested in the result of the suit among beckeepers.

Mr. Cleveland has been taking great delight in a

A whirlwind that struck a field near Marietta, Ga., a short time ago, caught up David Reaky, a colored man, who was working in the field at the time, and whisked bim into the air to a height that must have been great if he does not exaggerate his experience. He says that while up in the air the trees looked like little bushes and the roaring wind sounded like rushing waters. His descent was so easy that he was not in the least hazmed.

Last autum a bookseller named Meyer, of Ronnebeig, ited a waterproof label under the wing of a
swallow which had occupied a nest at his house, and
had become comparatively familiar. On it he wrote
a query in German to the effect that he wished to
know where the swallow would pass the winter.
The bird returned to its former nest bearing an exchange label similariy fastened stying in German
also: "In Florence, it Castellari's house, and I bear
many salutations."

As telepostat.

also: "In Florence, it Castellari's house, and I bear many salutations."

An interesting archeological relic has just been brought to light at Traismaner, in Lower Austria, some miles southwest of Vienna. A large portion of a voitre shield of brouze was found among a great quantity of fragmonts of glass and eartheoware. On the obverse is an eagle, and below it Juster in Roman war dress, with an axe in his raised right hand. On the reverse is a full moon, and below it a young Mars. It is conjectured that the shield belongs to the third century of our era.

The people of Holland will soon be defended from invasion by a waise line from five to ten miles wide and some sixty miles long, directly barring the advance of an invader coming from the east. Above the surface of this inundation nothing will be visible but a few narrow roads raised on embankweits, enfliaded by fortifications bristling with cannon. The water, for the most part, will be only a few inches deep, so that it will not be navigable by hosting run vessels or foldlins, while deep trenches cut in the ground below will frustrate any attempt to wade through the inundation.

The Chagrin Falls Meeting.

To the Editor of the Redgis-Philosophical Journal:

We had a glorious meeting at Chagrin Falls and a deep impression was evidently made. I think it was the largest spiritual meeting that ever convened there. Mrs. Watson outlid herself. Her efforts were masterly. I have heard her hundreds of times within twenty-five years, and I think this effort eclipsed them all. A. B. French, the prince of spirilual orators, poured a flood of eloquence upon us that astonished and delighted the great audience. He was not only eloquent, but original and profound, and his words glowed with tender pathos while he dealt ou: unanswerable logic. He struck strong blows at materialism as well as at spiritual fanalicism and folly.

The choir did excellent sevice indeed. I have seldom heard better music. You may be surprised to hear that we had the Met hodist Church Choir, and two of the singers mem bers of the church! The liberal spirit they exhibited is creditable to them and their music was admired by all and added much, to the interest and pleasure of the meeting. The leader, Mr. Harry Cole, reminds me of James G. Clark in his solos. He was assisted by Mr. Ernest Eggleston, Mrs. Hulda Christian and the Misses Mary and Lizzle Gandore. Mr. L. S. Lowe (brother of Mrs. Watson) and J. W. Pope and Roy al Church were, I think, the prime movers in organizing this meeting, and felt well paid for their effort. Indeed, a high estitusiasm prevailed "among the people, and all agreed it was a great success and the "world must be the better for it."

Fredonia, N. Y. Lyman C. Howe.

BARTHOLDI'S BIG GIRL.

The Prejudices Met By a Canvasser for the Pedestal Fund.

The Prejudices Met By a Canvasser for the Pedestal Fund.

The Bartholdi pedestal fund is nearly complete The statue has arrived and soon New York harbor will be graced by the most, magnificent colossal statue the world has ever seen.

"Liberty Enlightening the World!" What a price-less blessing personal fiberty is. It is the shrine at which people, ground under the heel of tyranny in the older worlds, worship with a ferrency that Americans can scarcely realize; it is a principle for which Nibilists willingly die the death of dogs; and fit and proper it is that at the very entrance of the Bay of New York this emblematic statue should flesh a welcome to the world.

The press is entitled to the credit of this achievement, Mr. Philip Beers, who has been making a circuit of the country on behalf, of the Pedestal fund, says that the fund will certainly be raised, as the World does not know the word full.

Mr. Beers says that he has found the most pronunced generosity among those of foreign birth. They seem more appagefaitive of liberty than do our native born. Moreover, among some a strange prejudice seems to exist.

"Prejudice? In what particular?"

"I have ever found that however meritorious a thing may be, thousands of people will inevitably be prejudiced against it. I have spent most of my life on the road and I know the American people 'life a to he road and I know the American people 'life a to he road and I know the American people 'life a the professional treatment. It so happens that among my relatives is a distinguished physician who upraided and a general break down of the system. I dragged my self back to New York, seeking the best professional treatment. It so happens that among my relatives is a distinguished physician who upraided. You cannot reach a case like mine and you know it, can you?"

"I had him; and he finally conceded the point, for it was bright's disease of the kidneys which had prostrated me, and the echoolmen admit they cannot draw it was regally a wonderful preparation. Had President Rut

Could not have been a war.

"I have found similar prejudices among all classe concerning even so laudable a scheme as this pedes tal fund,"

"I have round a summary of the control of the contr

rested.

"Yes, sir-ee, every cent needed for the pedestal
will be raised. Of course it will be a great triumph
for the World, but would it not have been an eternal
diagrace had our people failed to provide for this
pedestal?"

The States of Maryland, Alabama, Arkansis, Delsavare, Georgia, Maine, New Hampshire, New Jersey, Oregon and West Virginia have no such officer
as a Lieutenant Governor.

The polygamists of Utah now introduce one
woman as "the wife" and the others as her "companiona," and the law is put out over the trick.

Queen Victoria gets queer English from her Prime
Ministers. Mr. Gladstone, in his letter to her, said
that he "would have been giad to have had an opportunity," and Lord Salisbury recretted that "he
should have seemed to put aside " his preference.

London dealers in birds received, when the fashlon was at its height, a ringle consignment of 32,000
humming birds, and another at one time received
30,000 aquatic birds and 300,000 wings.

Five officers of the German army are going to
Congo for the purpose of organizing the black soldiers of the negro princes in that region on a European military footing.

Hay Fever is a type of calarria, having peculiar

diers of the negro princes in that region on a European military footing.

Hay Fever is a type of catarrh, basing peculiar
symptoms. It is attended by an inflamed condition
of the inting membrane of the searlist tear-ducts
and threat, affecting the lungs. An acrid mucus is
secreted, the dischargey accompanied with a burning sensation. There are severe spanus of sneezing,
frequent attacks of beadache, watery and inflameeyes. Ely's Cream Balm is a remedy founded on a
correct diagnosis of this disease and can be depended
upon. 50 cts. at druggists or by mail. Send for circular. Ely Bros., Druggists, Owego, N. Y.

A piece of needle which entered the foot of a Bos-on street car conductor fourteen years ago, came out of his arm the other day.

Tired Languid Dull

Exactly expreses the condition of thousands of people at this season. The depresive effects of warm weather, and the weak condition of the body, can only be corrected by the use of a reliable tonic and blood purifier like Hood's Sarasparilia. Why suffer longer when a remedy is so close at hand? Take Hood's Sarasparilia now. It will give you untild wealth in health, strength, and energy.

Oliver Wendell Holmes carries a borse-chests his pocket in full falth that it prevents rheum

Scrofuk as diseases manifest themselves in the warm weather. Hood's Saraspartila cleanses the blood and removes every taint of scrofuls.

The European and American forests cover twenty-even times the area of the known coal measures of he world.

Pile tumors, rupture and fistule, radi-cally cured by improved methods. Book, 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N. Y.

Peanut flower is becoming an important product of the South. It makes very palatable biscuits and

A thing of beauty is a joy forever. So is Pos omplexion Powder. For sale by all druggist

Yoma, Arizona, raises fine bananas.

"Never trade horses while crossing a river." Al-ways use N. K. Brown's Ess. Jamaica Ginger. Old St. Louis familles use negroes as pali-bearen Use Dr. Pierce's "Pellets" for all billous attacks.

BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, if your hair is falling out, if it is weak and thin, or if you have become bald, your hair may be restored to its original you hair may be restored to its original healthful condition and color by the use of Hall's Hair Renewer. This efficient use of Hall's Hair Renewer. This efficient use of Hall's Hair Renewer. Restable out. your hair may be restored to its original healthful condition and color by the use of Hail's Hair Renewer. This efficient temedy combines the most desirable qualties of the best preparations for the hair, without the use of any objectionable ingredient. Mrs. Hunsberry, 344 Franklin ave., Brooklyn, N. Y., after a severe lattack of crysipelas in the head, lost her hair so rapidly that she soon became catile baid. One bottle of Hail's Hair Renewer are ravy may could find the produced a new growth, as soft, brown, and thick, as in youth.

HALL'S VECETABLE Hair Renewer

is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthful action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Reneyer used for restoring the hair, where inveterate cruptions had resisted various kinds of treatment. I found that not only was the hair resfored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Remever. Mrs. Susan II. Scott, Stoddard, N. H., writes: "The Remewer will certainly restore gray hair to-tax original color. I have used it ten years, and it has given perfect satisfaction. It keeps my hair to spendid condition." Mrs. E. M. Rittenhouse, Humboldt, Kanasa, writes: "I have used Hall's Hair Remewer for the state of Hall's Hair Remewer for years. It keeps the scalp clean and healthy, the hair dark and glossy, and produces a new and vigorous growth."

Hall's Hair Renewer,

PREPARED BY R. P. HALL & CO., Nashua, N. H., U. S. A. For Sale by all Druggists.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till eured. Dit. J. Stirlens, Lebanon, Ohio.

\$250 A MONTH, Agents wanted, 90 best sell-ing articles in the world. I easiple free.

"THAT" Liniment instantly relieves the pain of BLRSS, WOENDS, Scalle, and heals without Scall Carden & Minor, Prop's, Belinont, Was, Sold by all druggists.



LADY AGENTS can secure
employ ment and good entarymates.
ing QUANS CITY SARIE and a
rear control of the control of the control
ing Control
in

Frightful Case of a Colored Man.

ted a fairful case of blood poison in 1882. I was not be old remedies of liferous and Potesh, which rheumatian and impaired my digestive crash-linue was swell-it and full of pain. The pain of the my possession of the pain of the pain of the painted and the painted painted and the painted and the painted painted and painted the painted and the painted at the painted painted a sait right and the ulcers, which the doctor said out frightful he had seen the painted painted and the painted painted painted and painted painted

Lem Mr.Cleudonhas been in the employ of the Cheva Carley Company for some years, and I know the above statements to be true.

Manager Chess-Carley Co. Atlanta Division. Treatise on Blood and Skin Diseases mailed free. TRE SWIFT SPECIFIC CO. Drawer S, Atlanta, UA. N. Y., 157 W. 28d St.

REDUCED IN PRICE.

THE

GOSPEL OF NATURE

M. L. SHERMAN and W. P. LYON. The ideas here embedded were given in a series of lectures through the organism of M. L. Sher-man and written in the same manner as the

HOLLOW GLOBE.

which has been before the public since that time, and of which this work is a sort of sequel. It is not pretended that this volume will solve the great problem of Hring conscious existence. It may be properly considered a search after foundation.

THE FOLLOWING SUBJECTS, WITH

OTHERS, ARE TREATED:

rigibility of Matter; Human Existence; Spirit in Subsjacce; Animal Intellects; Sout Easen Interior Self-Hood; Condicts in Society; Christia Antagonisms; War in Heaven; Materialisatic Civil and Beltgious Unfoldment; World Buildin Death not a Monster; Beath a Sejence; Immeri it; Use of Language; Spiritual Organisms; Be Agals; The Key; Death and Glory; Presonal H bory; Pura Angels; Thomas Paine; Jadamen Governments; Resurrection; Miractes: Desalus Governments; Resurrection; Miractes: Desalus Angels; Thomas Paine; Judgment; a; Resurrection; Miracles; Dreadin; ghtning and Flood.

OLOTH BOUND, 483 PAGES. It has been selling for \$19.00, and well worth the price. We have a few copies in stock that we offer at the low price of

SEVENTY-FIVE CENTS. Now is the time to buy this valuable work at the reduced price, and for 75 cents have a book worth 843.00.

Only 75 cents, postpaid.

For sale, wholesale and retail, by the RELIGIO-PHILO CAL PUBLISHED HOURS, Chicago.

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS.

discophy, Science, Government, Bellgton, Poetry, Art, Flo-Satire, Humer, Narratire, and Prophecy. By the aptrin tring, Willis, Becote, Richter, Tackersy, Byron, Ham-t, Wesley, Hawthorne, Browning, and others.

Now Dwelling in the Spirit-World.

MAN A



CHICAGO, ROCK ISLAND & PACIFIC R'Y

ALBERT LEA ROUTE

A New and Direct Line, via Beneca ann annea zee, has recently been opened between Bichmoni gueta, Ngebyile, Louisville, Lezington, Chocinnal Indiangoois and Latzyetje, and Omaha, Minaso cite and Vt. Paul and intermediate points. All Tarough Passengers Travel on Fast Expre-Tickets for sale at all principal Ticket Off he United States and Canada.

For detailed information, get the Maps and Folders of the GREAT ROCK ISLAND ROUTE At your nearest Taket Office, or address R. R. CABLE. ST. JOHN, OHICAGO. CHICAGO.

FREECIFT! A copy of my MedBense Book will be sent to any perion afficted with Gossumption, Broughtite, Asthma, Bore Throat, or Nasal
Cotarrh. It is slegating printed and thurstand; 144 pages
12ma, 1879. It can been the means of saving many valuable
lives, Bend name and post-order address to persons suffering
age for mailing. Then Nose, Throat or Lungs. Address
Dill. N. R. WOLFE, Checkman, Units.

77-481.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Medium and Daybreak, London, Frg., we Olive Branch, Utica, N. T., monthly. The Shaker Manifesto, Shakers, N. Y., m The Theosophist, Adyar, (Madras,) India, s If eral Age, Philadelphia..... The Liberal A Light for Thi s. Atlanta, Ga CHRISTIANITY AND MATERIALISM.

By B. P. CIDERWOOD.

This pamphiet of farty-three plaim, primers sheavy thated paper—embodies matter used by Min some of his best lectures. The sother deals of represented by the Old and I want for the other deals of the control of the C

PRICE 15 CENTS. DISCUSSION.

E V. Wilson, Spiritualist;

Eld. T. M. Harris, Christian.

vgn, That the Bible, King James's vertim, ensish the rs, the Phases and the Phenomena of Modern Spiris-Price 10 Cents,

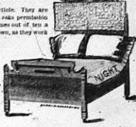
DR. PEIRO has devoted II years to the special treatment of Catarrh, Throat, Queg Diseases, founder of the Am. Gargen Ca., for the pro-

OXYGEN TREATMENT

PILLOW SHAM HOLDER.



\$1.50



It is positively better than any other holder. An absolutely perfect Sham Holder, combining to an astonishingly simple form the good points of all Holders, and the bad points of none. Its trowning Firster is that it attaches to the back of the beddend. Then follows the fact that it has no large Cold Springs to loosen from their attachments, to nonch or rachets for CATUR, NO BARRED NAILS TO BUIN YOUR SHAME.

TO CATUR, NO BARRED NAILS TO BUIN YOUR SHAME.

TO THE COLD SHAME TO SHAME TO BUIN YOUR SHAME.

The property of the statement of the stateme

Prairie City Novelty Co, 69 Dearborn St., Chicago, Illinois

A SUPERB OFFER. DR. JOS. RODES BUCHANAN.

A First-Class Sewing-Machine,

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts.

EVERY MACHINE WARRANTED FOR 5 YEARS.

Chicago Weekly Journal

SAMPLE COPY which will cost you nothing,

JOHN R. WILSON,

PUBLISHER, Chicago Evening Journal,

159 & 161 Dearborn St.,

Chicago, Ill. **GUNN'S**

HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M. D., Author of "Gunn's Domestic Medicine,

JOHNSON H. JORDAN, M. D.,

And several scientific writers of the highest emi 210th Edition, Revised, 1885.

Giving later Hemedies and Heipful Suggestions for Emer, encies and Health.

Every Family Should Have It.

It is an Approved Medical Guide for the family—a Doctor in the House—ready to be consulted at any moment when Tudeden stchese and unpreseen accident render immediate relief the one thing sought for above all disc. It is written in the plain languages the people. Any read of the contains the result of the life time study, practice and labor of one of the most sucked medical writers of the country. It can hardly be that any one could write such a boot better than be, and as has been seen, its taken's have been largely supplemented by the best writers.

The chapter giving the statest in-dentities

SANITARY INSTRUCTIONS

CHOLERA

is expected Dr. Jordan' remedy for the choicen has proved one of the best ever tried this experience during the fea-ture of 1849 placed him foremost in the ranks of This work is published in 1 vol. royal octave, 1252 pages, and will be sent (where canvassers are not soliciting orders) charges paid; to any address, on sensity of the subscription price, \$5.5%.

DANIEL AMBROSE, Pub'r, 69 Dearborn St., Chicago, Ill.

SPIRIT TEACHINGS.

M. A. (OXON.)

M. A. (OXON.)

The work consists of a large number of Messages communicated by substrate without an dealing many waveley of the property of the substrate of th

29 Fort Avenue, Boston,

I S now dwing attention to the treatment of chronic disease.

Laifed by purconnetric diagnosis and the use of new essucities discovered by himself. His residence its in the most
elevated, healthy and picture-spice location in Boston, and he
can receive a few invalids in his family for medical care.

MINE BUCHANAN continues the practice of Frychometrycull written opinion, three dollars.

SARAH A. DANSKIN.

PHYSICIAN OF THE "NEW SCHOOL,

Office: 481 N. Gilmore St, Baltimore, Md.

of ann measure of the previous of the second transfer of the second

THE AMERICAN LUNG HEALER Proposed and Magnetised by Mrs. Lenkin. is an unfailing remedy for all diseases of the Throat Louis. Transactian toleranterions has been cored for all diseases of the Throat Louis. Transactian toleranterion has been cored for all Magnetin and Parksing M. Haitmore, Mc. ProctOffice Morghers and resultances by express pagable to the order Marah & Dasking.

DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Balle, Chicago.

These baths are a great juxury and more potent cursties and leaving all forms of Exemse Raquing Disappear Under hear Induced when properly administereds. All, when try hear are designated with the effect. Thousands of ear best made and the state of the terms of the property of the state of the property of the state of the property of the state of the sta



MIND-CURE AND SCIENCE OF LIPE.

BOOKS

Spiritualism. Psychical Phenomena. Free Thought, and Science.

The crewded condition of the JOURNAL'S advertising common precludes extended advertisements of books, but in-estigators and buyers will be supplied with a CATALOGUE AND PRICE LIST

JNO. C. BUNDY, Chicago,Ill.

THE HISTORY OF THE CONFLICT

RELIGION AND SCIENCE By JOHN W. DRAFER, M. D. 1 Vol., 12mo. Cloth. Price, 81.75.

The conflict of which he tream has been a mighty tragedy of connectly that has dragged nations into vortex and involved he fabo of empires. The work is full of instruction regarding he can of the cream ideas of perions and bullocopin; and do errors in an impression that employed the secular power to startuct the progress of knowledge and crush out the spirit of incontraction.

For sale, wholesale and retail, by the Emilesto-Philosophi-tal Purilium House, Chicago.

THE GREAT SPIRITUAL REMEDIES.

MIDIL SPENSES

POSITIVE AND REGATIVE POWDERS. "Our family think there is nothing like the position gaties Powders"—so says J. H. Wagston, of Besser

Wh., and so may everybold.

But the Presidives for Fevers, Coughs, Colds, Brenchills, anima. Proposits, Drenchery, Harrison, Liver Completes, Start Blessen. Editor Completes, Famoultain Completes, Plantice Completes, Preside Completes, Preside Completes, Preside Completes, Brusher Completes, Bry the Negatives for Presides, Destroy, Apiscowski, Principles, Organization, Bry the Negatives for Presides, Distance, Apiscowski, Bry the Negative for the President Apiscowski, Bry Start & Presides, Bry Start & President and President Completes, Principal Completes, Bry Start & Destroy, Principal Conference on the New York Completes and President Completes, Principal Conference on the New York Con

Continued from First Pace

Continues from Dirst Pace
loaned it to him without interest, and all he
wants is his principal returned to him.
It looks as though the plot of the drama was
written to hinge on this one point; as though
the lides was first conceived and then the
drama arranged to fit it; as though it would
be a capital idea, whereby to illustrate the
Jewish versus the Christian character to suit
the taste of the medieval age. The Jew must
be made to appear as a low, contemptible
person with no regard for the higher de
mands of a civilized society. This seems to
be the light in which the world views this
character and scene. But then the world generally takes such a view of things as is most
pleasant to it, or as best suits its fancy or
prejudice.

eraily takes such a view of things as is most pleasant to it, or as best suits its fancy or prejudice.

Shakespeare's mind was cosmopolitan. He had little care, evidently for persons, nations or creeds. The ideal actor of to-day will play any part the public calls for. The play that has a great run is a reflection of the demands of the public, and not a reflection of the creed or sympathy of the actor. On the same principle Shakespeare wrote his plays. How finely this public feeling reveals human nature. All these years this piece has been played, and "Shylock" has been a despised character. Who ever heard of the name "Antonio" called or given with reproach; yet when we come to analyze the two. "Shylock" is as far ahead of such a contemptible character as "Antonio," as the idea! Antonio "is, in the public eyes, ahead of the idea! "Shylock." "Shylock" is simply robbed, insulted, and most shamefully treated, and that, too, by a number of the first citizens of Venice, who can plead so el-quently for justice and mercy, when their side or party is affected; but so soon as they secure their easy triumph—many over one—a State over a humble citizen, they become as heartless and satanic as an ancient Spanish inquisitor.

"Antonio's" ships come in, and he has an

and satanic as an ancient Spanish inquisitor.

"Antonio's" ships come in, and he has an
abundance of money—ample to pay the mere
3,000 ducats, a large sum, but small for so
wealthy a man as he to pay; and yet it never
once enters his mind to make good that 3,000
ducats, an honest loan. On the contrary he
is only too willing to rob poor "Shylock" of
not only the 3,000 ducats, and of much greatersums, but far more than this, to rob him of
that which is dearer to him than money.

"Shylock" is robbed of all that could make
his life happy. His little household destroyed, even the precious keepsakes whereby
he treasures the memory of Leah are not left.
Money, daughter, keepsakes, the treasures of
the heart and soul taken, and the feeling of
security and priceless bond of fellow-feeling,
such as in his bumble way he had, all withdrawn from him! No won_er he pleads

"Lear not wall"

"I am not well."

"I am not well."

If there is anything that would prompt in man a desire to withdraw to some lonely spot, away from the very sound and sight of his fellow men, it is such treatment as this. "Shylock" has borne this great injustice and wrong long enough—even too long. It is full time that the intelligence of the world accept the governed by nassion and prejufull time that the intelligence of the world ceased to be governed by passion and prejudice, and advanced to a more noble platform, and took a more humane view of this character. If "Shylock "wanted his "pound of flesh" "Antonio" wanted the whole body—and he got it!—got it by foul means—by the weight of might, not by superiority of mind; not even by business sharpness, but by the most detectable means—by the triumph of the powerful over the weak. If (in this respect) in a scale of ten "Shylock" was represented by one, "Antonio" should be represented by the whole scale, and even more if possible.

possible.

When the world finds itself inadequate to express its feelings for the most contemptible, wholesale brutality and downright meanible, wholesale brutality and downright meanible. blé, wholesale brutality and downright meanness, let it sum it up in one word, and let that word be ANTONIO! Such a character well deserves such mention. But it is to be hoped that sunc characters, drawn by such an artist as Shakespeare will be like mirrors to the world. Seeing the good, will prompt us to imitate it; seeing the mean, will cause such a reaction within us as to prompt us to inwardly tow to ourselves that we will do all in our power to "help them to right who suffer wrong—to help all the poor and oppressed upon earth from them that swelleth against them."

SEYONPI.

"Diference partisaneship" of the orthodox type is not so common now as formerly; but a case has been recently brought to our attention, which only requires publication to secure for it the rebuke which will assuredly follow from all thoughtful and right-minded persons, no matter what their church connections may be.

The occurrence thok place in one of the Chicago hospitals. A manying dying of consumption is one of the wards. A lady well known in Evangelistic circles, whose name we suppress, making a religious visitation to the hospital, went up to the bed and aid to the sufferer," Do you know you are going straight to hell?" There was a gesture of rebuke from the dying man. The orthodox formentor continued despite the rebuke: "I see the flames ascending around you even how!" "Go away," said the man, "and let me die in peace," On this the doctor in charge of the ward interfered and told the lady she mins leave and she at once took her departure. If any one doubts the authenticity of this brief narrative, which has not been heretofore made public, the name of this "offensive partisin" is at their service. Such an outrage, perpetrated in the service of religion, demands the severest censure. We are heartily glad the physician in charge had the courage to do his duty in the entergency, and protect his dying patient from the annoyance of the visitor.—The Unicersalist.

The Existence of God.

of the Religio-Phil

Your able correspondent, W.B. Hart, says:

"I hardly think the last word has yet been said,
unking this question of questions—Is there a God?"

Probably the last word will never be said (as a
nailty) but a new contribution to the discussion
asy be called the latest or last, and I think a new
ontribution may be made. There are two argunants for the aristence of a God which have hear may be called the latest or last, and I think a new contribution may be made. There are two arguments for the existence of a God which have been developed in my researches, which I believe have not been discovered or used in all the discussions on this subject, and which are to my mind more convincing and instructive than any that have herefore been adduced. I do not say more cogent than the argument from the infinite procession of cause and effect, but more satisfactory, for the argument en the line of causation leads only to the incomprehensible and infinite, unless, it be associated with, and illuminated by, the revelation of spiritual science, without which it leads only to the unknown he power, in which the philosophy of Herbert Spencer cods. My own line of argument leads to a fold whom we may have important and practical relations throughout our lives. I have not the time just now to elaborate these views for the public, but expect to present them bereafter.

JOS. RODES BUCHANAN.

29 Fort Avenue, Boston, Mass.

A writer in the New England Medical Monthly says that unresemble apprehension of possible calamily depresses the vitality, and thus indirectly increases the power of disease. He cites the case of a man so panic stricken about cholers that he realed immediately out of his town, leaving his family to follow. He died in a few days, not of cholers, but of fright.

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times. Exhumation of Treasures from the

Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple. LECTURE FIRST.

The day damenth for the resurrection of forms of knowledge long since passed from the remembrance of mortality on earth. We have patiently waited the slow movements of the centuries for this building up time. We come to you, a band of ancients, to announce that a Golden Age existed on your planet in pre-historic times, and that the time draweth near, when that era is to be re-established and continue a perpetual kingdom on your earth.

arth.

We come to you as representatives of the 'lost people.' As ones who once lived on lands which sunk into the ladian Gean ages since. Before Babylon was founded, before the Fyramids were builded, our country blosomed with a noble civilization. Axis and sciences flourished and social regulations existed, which the law declare are entitled to come forth again. as amor glorious era dawneth on your globe.

The exhumations will require centuries of patient labor. But we open a door at this time to give you a glumpse of our sunken lands, and so prepare the way for much that must be revealed in the coming years.

While our medium is present with you in physical form, we conduct his spirit with use the 'lost lands,' retaining power the meantime to move his utterance and give you a detail of our journeyings. Bear in mind, we are not visiting strange reasinas, hat we go to the land of our remembrance. We revisit scenes with which we are familiar. The weatilst yet remain. The citles buried in the sileni abyses of old ocean have not entirely crumbled away. The streets of the imperial mart are clean and fresh as when they resounded to the footsteps of the ancients. The river valleys, the once fruitful plains and the mountain ridges, retain quite perfectly their former topographical features. In the ensuing lectures, we shall describe to you in part, aspects of the sunken lands, as they are presented to our vision to-day. In part, we shall give from our memory of the years we spen ton those lands, during the most prosperous period in the career of the "lost peopls." And lastly, we shall present an abstract from the "records" left by an illustrious discoverre and law-giver, who flour ished in our country about three hundred years before our time. This abstract will embrace facts relating to geographical discoveries, logic hards and perfect part. A soni-light hovers over the weather of the form of the will be a submarine plateau has a gentle descent. Eventually we reach the very large with duries of prainit and in the con

Silona Avenue.

Now we will move forward. Yonder is a palace of orange-colored marble, very high, not heavy or massive, but with slender columns and a wealth of ornamentation. The columns are all carved, representing nearly everything in the living world. We passed many seasons in this palace, while the early days yet remained. We will give you a glimpee of the interior from our memory.

We need from the street into a large and in the street will be a large and in the street wi

glimpse of the interior from our memory.

We pass from the strest into a large audience-chamber. Next we enter a itali and approach a large stairway. The steps are of metal and elastic. We ascend 56 steps and stand before two glass doors, which are ornamented with figures of animals that seem to stand out in natural perspective, as in a stereoscopic view. These doors, open into a magnificent banquasting room, where twelve tables, each fifty feet long, are presented to view. They consist of marble. No table linen is used. Four golden urns filled with wine stand upon each table. A gorgeous array of dishes is seen. The tables are high, as the guests stand while eating. We pass on, and pause before what appears to be a wall of stained glass; but as we place our finger upon a star against this wall, a door is lifted, and we walk into a stone-room. Upon one side sfleires are placed and filled with preserved meats and fruits. From this

we enter the cook-room. The air is sweet and

we enter the cook-room. The air is sweet and everything looks orderly.

Below the cook-room is a large cistern in the rock. It is sealed, as it is a resorvoir of duid fuel. Pipes connect this reservoir with the heat-generators. The furnace is an upright cylinder, twenty feet high and twelve feet in diameter. It is constructed of plate-iron an inch in thickness. No rivets are used, as it is a continuous shell of iron. It is filled in all its lower portion with interlacing cells, distributed in such a manner that every cubic inch of water is brought in direct contact with heat. From this furnace, heat is distributed to cook-room and laundry, and to other parts of the building. This furnace also supplies the motive power to a mechine which is used for the distribution of perfumed air throughout the building.

We pass from this department, and once more eater the hall. Here we place our hands on a banister covered with gold, and ascend clastic steps of burnished steel, to a beautiful apartment on an upper floor. This is a ladies' parlor. An orange and-blue light is produced by colored glass windows. A center table is spread with a cloth of gold, flowered with silver. The floor is of marble and richly ornamented, though vold of a carpet. The seats have curious shapes and devices. One is supported on a medallion boy, who kneeds with his face towards the ground. Others are supported by metallic representations of animals poised in various attitudes. There is a portrait on the wall of a beautiful woman. She has sandals of bright metal on her feet. Her sleeves are wide at the bottom. Two bracelets on her arms. A golden girdle round her waist. Her hair is long and black. A coronet is on her head, set with diamonds. We pass on to the "Treasure Building." It is a high and massive structure, with great pillars and a magnificent silver dome. Its location is between Silona Avenue and Actura Street, in a circular plot, syrrounded with a large railing. The doors are large and heavy, but they open easily when you have the name,

MESSENGERS SENT ABROAD.

possible degree the-intellectual and social character of the people.

MESSENGERS SENT ABROAD.

For many generations our people were in the habit of sending forth agents or messengers in disguise, clothed in silence and secretiveness in a manner that no other nation, fribe, people, kindred or tongue should know in troth from whence they came, whither they were going or what was their mission. In various disguises they were distributed over foreign lands; often participating in the trades and professions of the people among whom they sojourned; always intent upon acquiring every minute item of knowledge pertaining to the arts and customs of the countries they visited.

These messengers were always drawn from the ranks of the nobles. The oldest son of a family was the Patriarch, but younger sons were also included in the noble orders. Each messenger was carefully prepared for his mission by a regular system of training. He was educated in physical exercises, in the arts and sciences, in the languages of all the nations then known, and in all secret and occuit knowledge accessible to the earth's inhabitants. The object of his travels was to gain still further knowledge of all mental growths, of all new applications in the industrial arts and the forms of administrative policy in the various governments.

Having completed his studies, the prospective messenger was taken into the great temple; there disrobed, bathed, perfumed and then conducted into a chamber, the floor of which was covered with a straw-cloth, woven into triangular figures. The walls were trimmed with rich tapestries. Light was admitted into this chamber through seven spaceous windows, each provided with a single pane of solid plate-glags with a distinctive color. Through one window at a time light was admitted, imparting to the objects in the initiate was directed to describe in succes-

color. Through one window at a time light was admitted, imparting to the objects in the chamber that particular hus. Thus the initiate was directed to describe in succession the appearance of the same objects as they were flooded with light through each of the seven windows. Thus he had the lesson-indelibly impressed upon his mind, that appearances should be scanned with an intelectual discrimination.

Next the initiate was conducted to the "hall of robes." There he was provided with robes bediting his station. He was supposed to have all knowledge then existent within himself. Hence the robe was of royal color. Having received the insignia of office he was brought forth into the great Council Chamber of the Judges. This was a beautiful apartment, with massive finted piliars on all sides. The chamber was in the form of an elipse. A dome was overhead, set with beautifully colored glass. The air admitted to this hall was filtered through spices 'and charged with ethers which rendered it vitaining and inspiring to inhale. At the northeod of this chamber a series of seven platform or thrones rose in succession, one above another. Upon each platform sat one of the

judges who was to examine the initiate for the office of messenger abroad. Thus was the examination prosecuted through the wid-est range of knowledge, from the most phys-ical to the abstract and occult. If the initi-ate was found deficient in any item, he was detained and disciplined to the required de-grace of fitness.

ate was found denoted in any item, he was detained and disciplined to the required degree of fitness.

When the examination was concluded, the high-judge came down from his position and advanced to the center of the hall, under the colored light that gave to his form the appearance of gold. The initiate advanced in front of the judge, bowed his head, dropped upon his kness and received his pledge from the mouth of the judge. His oath was to the effect that he would never reveal to strangers aught that pertained to his people. After the pledge was given, the high judge placed upon his forcheat a seal, that would be recognized by all his own people in whatever quarter of the globe he might meet them; and by that seal all power delegated by his nation was conferred into his hands. With this seal he held within himself the law, the power and the interest of the nation, and at all seasons could command whatever he needed.

On the eve of departure, the initiate was

power and the interest of the nation, and at all seasons could command whatever he needed.

On the exe of departure the initiate was conducted at the head of a procession—in which white elephants, palanquins and electric carriages were brought into requisition—to the Hall of Preparation. Here the most solemn secrety of the Patriarchal Order were imparted. Then a purse of gold was given him, greetings were exchanged, and he repaired with his captain to his ship. Usually a number of candidates were examined on the same day and set sail at the same time for their different destinations.

Some of these messengers never returned, but died in the strangers country. Some were invited to the courts of kings, appointed to important offices and given various trusts. Some even became Emperors and ruling potentates over the nations they went unto. A great power always attended their lives, for besides the rigorous discipline received at home, they carried with them forces and endowments—by reason of race-quality which enabled them to wield an influence that was always felt, though it was but little understood.

We may add here that the blossoming period of the "Lost People" was about 14,000

we may add here that the blossoming peri-do of the "Lost People" was about 14,000 years ago. Their social conditions and form of government were such, that all souls were contented and happy.

THE SPIRITUAL BODY.

The old heathenish notion of the resurrection of the physical body, unhappliy grafted on the most prevalent forms of Christianity, have had a mischievous influence through the sges in excluding those rational conceptions of a spiritual body, manifestly entertained by St. Panl, and which the present phenomena are doing so much to corroborate. As soon as we get out of the close, unwholesome air of a merely dogmatic system of the clogy, it is surprising to see how naturally the human reason turns, instinctively, as it were, to this theory of a spiritual body, the counterpart of the external and visible—a theory which spiritual manifestations have impressed even on the minds of savage tribes.

Among the books very popular in its, day, and not unworthy of republication even in these crowded times, is The Religion of Nature Delineated, by William Wollaston, a native of Staffordshire, who died in London, in the year 1724, at the age of sixty-five. A man of fortune and education, he devoted himself independently to the study of the ancient languages, Greek, Hebrew and Arabic, and to meditations in theology and psychology. In regard to the spiritual body he arrived at conclusions quite in harmony with those of Spiritualism. He regarded the soul as "a thinking substance intimately united to some material vehicle." He says:

"Though 'I understand not perfectly the manner how a cogitative and spiritual substance can be thus closely united to such a material vehicle; yet I can understand this union as well as how it can be united to the body in general (perhaps as how the particles of the body itself cohere together), and much better than how a thinking facuity can be superadded to matter; and beside, several phenomena may more easily be solved by this hypothesis; which (though I shall not pertinaciously maintain it) in short is this, namely: that the human soul is a cogitative substance, clothed in a material vehicle, or rather united to it, and, as it were, inseparably mixed—I had almost, sald incorporated—with it; that t

insensibility and inactivity, which to it would be equal to non-existence. For that body, so necessary to it, may be some fine vehicle that-dwells with it in the brain, and goes off with it at death."

All this is substantially consistent with the deductions from the phenomena of Spiritualist, was considered to the contravence in or known haw of science, chemistry, physicist (who is not a Spiritualist), we contravence in or known haw of science, chemistry, physics or mechanics, in admitting the existence of an ethereal or electro-luminous organism. He says: "There are cases of positive pathology where we can grasp the superior organism, and observe its action, while the inferior one—that which is perceptible to the senses—is no longer in exercise. These cases are natural and types its perceptible to the senses—is no longer in exercise. These cases are natural and types its perceptible to the senses—is no longer in exercise. These cases are natural and types its perceptible to the senses—is no longer in exercise. These cases are natural and types its perceptible to the senses—is no longer in exercise. These cases are natural and types its perceptible to the conclude that there is a future life."

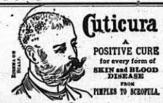
Another French physicist, Dr. Georget, who wrote a book on the Physiology of the Nervous System, in which he expressed views similar to those which Vogt, Buechner, Hoeckel, and other extreme materialists advocate now, was fully convinced by the phenomens of mesmerism that he had made, a great mistake in limiting the life of man to its material earthly manifestations. He man to its material earthly manifestations the material existences; in a word, the soul and God."

If, in their experience the light of spiritualism had been added to the cognate facts of mesmerism and clairvoyance, the chorduralism had been added to the cognate facts of mesmerism and clairvoyance, the chorduralism had been added to the cognate facts of mesmerism and clairvoyance, the chorduralism had been added to the organism, the latest of the probabl

magnetism and the motion-of-sae-magnetic needle."

I have but skimmed a fragment of a subject vast in its proportions and spreading out into the most ample fields of fact and of speculation; a subject on which much more has been written than we seem to be aware of, and the testimony in regard to which is coextensive with all extant literature—EPES SARGENT.

There is no legal tender in China, and silver is the money metal of that country, passing by weight.



This repeated daily, with two or three doses of CUTICUS IEROLYRWY, the New Histod Furifier, to keep the blood to the perspiration pure and nurritating, the bowels open, if the perspiration pure and nurritating, the bowels open, if lingworm, Frorinsis, Lichen, Frentius, Scall Head, Bandru and overs peoples of Liching, Scaly, and Pimply Humors the Sitn and Scalp, with Loss of Hair, when the best phycians and all known remedies fail.

Sold everywhere. Price Cuticura, 50 cents; Soap, 25 cents; Resolvent, \$1. Prepared by POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

MEDIGINE Roperson with healthy MEDIGINE BLOOD is subject to doctor and medicine bills. We do not believe in making a high priced "patent" or other medicines but believe

beying this to be our duty; we will send, on receipt of 20 cents in 2 cent postal (simply to pay the expenses of advertising and postage), a prescription, which prepared by any one, and will cost but little. This compound produces in a time a good appetite, new blood and its natural consequence: New Health and THE HILDISE MEDICINE CO., 228 M. State St., Chicago, tille.

DEVOTED TO

RITUAL PHILOSOPHY

LOSOP

CHICAGO, AUGUST 8, 1885.

No. 24

Headers of the Joo are especially requested to gene in items of news of the plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition movements of the same of the condition of the societies of the condition. of new Societies or the condition of old enes-ints of lecturers and mediums, interesting ind-spirit communion, and well authenticated acs of spirit phenomena are always in place and will ablished as soon as possible.

OND PAGE — Matter and Spirit.—A Review of the Address Delivered by "Cyrus." Miasma of Sis. Vindicating an Eternal Law. A Strange Mory.—Appearance Spirit Yorm at the Moment of Mortal Dissolution. Remarkable Test. A Famous Grave pard

THIRD PAGE —Woman and the Household. The Churches and Gambling. Magazines for August not Before Men-tioned. Book Reviews. New Books Received. New Music Received. Miscellancous Advertisements.

OURTH PAGE. ... From Chicago to Camp. God's Tesr Bot tie. One of Chicago's Methods for Saving Sinners Th Red Man. General Items.

PIFTH PAGE General News. Miscell

SIXTH PAGE—Gleanings. The Opposition of Theosophy to Mediumship and Spiritualism. An Exhibition of Clair vogant Power. Faise Philosophies. Something for Con-sideration, "And the Dumb Spoker," Chinese Childre and Spirits. The Gesius, or Demon, of Socrates. Where and Spirits. The Gesius, or Demon, of Socrates. Whee Indians Worship. "Hell" or "Socol." Dr. Schilemann low Idols. Unearthly Sound! Notes and Extracts of

EVENTH PAGE -Plague Stricken Plymouth. Misc

EIGHTH PAGE.—Notes from Britain. Notes from Cassa Camp Meeting. Camp Meeting Rostrum. Notes Onset. Tempson's Latest Poem. Miscellaneous Ac

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times. Exhumation of Treasures from the

Indian,Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple. LECTURE SECOND.

GEOGRAPHY AND TOPOGRAPHY.

GEOGRAPHY AND TOPOGRAPHY.

The position of the "Lost Continent" was in the Indian Ocean, midway between Madagascar and Australia. Its central portion was about 80 degrees east from what you call the meridian of Greenwich. Its northern limit was 3 degrees, and 20 minutes north of the equator, and its extreme southern limit was 32 degrees south of the equator; the continent was, therefore, approximately 2.500 miles from north to south and 1.800 miles from east to west.

The coast was everywhere rock-bound and precipitous. One-half of the entire surface was covered with mountains and rocky plateaus. The other half—the interior—was occupied with a great basin with a rich and diversified soil. The waters which accumulated in this basin, flowed to the sea across the elevated rocky border in three river systems. The first was the Dobrada River, the second was the Dabrubha, and the third was the Duroonds River. This last flowed through the Bay of Alabria before discharging its waters into the sea. A narrow channel connected this bay with the ocean on the southeast coast, coincident with the tropic of Capricorn. Here was the only harbor for ocean craft in all our continent.

The tropic of Capricorn cut directly through the point where the Bay of Alabria, through its narrow channel, entered the sea. Here the rocks were high and precipitons. This double circumstance—the great elevation of the coast at this point and position under the tropic of Capricorn—guided cur mariners in their search for the entrance into the bay when approaching the coast from the ocean. The inlet made a sharp angle as it opened into the land through the lofty rocky border. The entrance, therefore, would not have been suspected by strangers cruising along our coast. Our country was, indeed, singularly rotated from all danges of invasion by

Into the iand through the loty local doctors. The entrance, therefore, would not have been suspected by strangers cruising along our coast. Our country was, indeed, singularly protected from all danger of invasion by a foreign foe.

There were three principal geological movements in the elevation of our continent: The first was along the south-eastern border, which formed the base of the pyramid, of which the two principal ranges formed the sides. The second great movement was the elevation of the western border—the mountains of 'Azalial; while the third and more recent movement was the elevation of a lofty mountain axis on the north and north-east of the continent—the mountains of Morena. The greater elevations being to the north and west, the long slope was hence toward the south east. These were marked features in the topography of our country, and were intimately associated with the history of our people.

people.

Very rich and extensive metallic deposits abounded in the Morens range, the extraction of which constituted a large and permanent industry. Diamonds and other precious gems were aboundant along the northeastern declivities.

A most beautiful country existed in the region of the foothills, from 3,000 to 5,000 feet above the sea. Grains fruits and grasses common to temperate latitudes flourished there. The plains were tropical.

The Azaliai range was quite regular in outline, and was clothed with verdure to its summit. From the eastern slope seven beautiful streams took their rise, and by their confinence formed the river Dabrusha, whose course was south and south-west. The sevent tributaries flowed eastward, across the country of the foothills, and across an extensive plain, and then united in the main stream, which rolled its current along the eastern limit of the great plain to the southward. Along all these tributaries, and distributed over the great plain in the Dabrusha valley, was a dense population. A large number of cities and towns existed there, filled with an industrious and happy people. The great river flowed through a most beautiful country: a perpetual summer country. Magolificent groves of palm, orange, almond and lemon trees adorned the great plantations. All the productions of the tropical lands flourished there.

The Dobreta river was the second principal water course of the continent. It took its rise in the Morena Mountains, and flowed southward and eastward through the most charming country your earth ever possessed. Among its tributaries were the Alinda, the Aluta and Doluta, beautiful mountain streams.

The third water course—the Duroonda—

ARTS & SCIENCES, LITERATURE

Among its tributaries were the Alinda, the Aluta and Doluts, beautiful mountain streams.

The third water course—the Duroonda—was much smaller than the Dabrusha or Dobreds. Its tributaries from the south flowed through deep and narrow ravines, in a rocky and barren country, but in its lower course traversed a rich and beautiful valley.

But the home-garden of our country, and seat of the principal noble families, was the valley of the Dobreds. The most varied physical conditions were centered and blended here. Here was located the Imperial City, whose name was Onanatta.

Agricultural industry attained to great perfection. The agricultural population was not isolated and scattered as we find it among the nations at the present day, but lived in villages and towns. Not for protection against domestic or foreign enemies did they thus congregate, but for purposes both of economy and culture. They realized many social advantages by this collection in towns, which a scattered population would render impossible. They dwelt in perfect peace and security under a beneficent Patriarchal government. The Patriarchal Order sought, the good of all classes, and at all times enjoyed the affection and obedience of its subjects who were regarded as members of one great family.

An EXCURSION TO THE GOLD AND SILVER

AN EXCURSION TO THE GOLD AND SILVER

AN EXCURSION TO THE GOLD AND SILVER MINES.

Our country was very rich in all the important metals and in the preclous gems. Hence the science of minerals and of crystals became an important branch of study in the imperial College. A great industry was established on the basis of this form of wealth. All important mines were under the exclusive control of government, and hence their development was always under efficient and skillful management. A large expediture of labor and machinery was often required hefore ample returns could be realized. There was, therefore, a great advantage in this method over individual enterprise, especially when we remember that the comfort and education of the whole people were thends which the governing class always had inview.

We recall one of those excursions which we once made to the mining region while we were clambit tants of the ancestral lands, and will describe the journey for your edification.

We made up a company of fifty persons—

will describe the journey for your edification.

We made up a company of fifty persons—
members of the Patriarchal Order—and shaped our course toward the north-eastern portion of the continent, to the most rugged
region of the Morena Mountains. We ascended the foothilis in full view of the ocean. A
guide went in advance, leading us up a narrow roadway. He was of massive build, and
clad in a dull brown colored suit. On his
head was a helmet, to which was attached a
lamp in form of a bull's-eye and provided
with a revolving disk for use under ground.
The rotation of this disk together with the
combustion of a peculiar compound gave a
marvellously brilliant light. Our guide carried in his hand a stick of ebony about eight
feet long, one end of which was provided
with a diverse and steel of the other

marvellously brilliant light. Our guide carried in his hand a stick of chony about eight feet long, one 'end of which was provided with a stirrup and steel point, and the other with a fork. He marched in front while we followed, two by two.

We were habited in suits adapted to mountain climbing. On our feet were sandals of steel. Upon our lower limbs were tight fitting garments, woren from a sea-weed, the fabric of which was soft, fine and very serviceable. A bracelet and spring fastened this garment at the ankle. It was variously colored, to suit the fancy of the wearer. A garter, in form of a badge, with an emblem-woven in, formed of gold and silver jarraide, fastened the leggin above the knee. From this a gold tassel depended. Round the waist was a cloth of gold and allver, with gold fringe round the lower border, which terminated on the thigh just above the garter. These fabrics were usually woven with figures of flowers, birds and various emblems. Their production was considered a high art in our country. This gold cloth garment was held in place by a belt round the waist, made of leather and glited and chased with gold and silver. On the left side a pocket for the reception of instruments. About the chest was a jacket, formed of small links of gold and silver in a manner which presented the appointance of scales. It was circular behind and lined with fore. This afforded protection to the vital portions of the body. Thrown to the vital portions of the body. Thrown

over the shoulders was a circle or short man-tel of rich velvet, extending to the elbows. The cap was a wide band with an extension upwards and backwards in form of a beat. The underwear was of linen and slik. You will remember the great altitude to which we ascended required abundance of cloth-ing.

The cap was a wide band with an extension upwards and backwards in form of a boat. The underwear was of linen and silk. You will remember the great altitude to which we ascended required abundance of clothing.

As we said, there were fifty noblemen in our party; but each one of us was accompanied by a page or attendant. As we left the foothills and confronted the precipitous mountain barrier, our guide conducted us through a deep gotge which finally terminated in an open space away up in the central range, while all around us were lofty peaks supporting their crowns of snow.

From this open space we beheld seven different tunnels which had been run into the mountains by the use of diamond drills. We were now in the midst of the mining region, and after selecting one of these underground passages we prepared for a journey into the heart of the mountain. Our guide wound up his lamp and set the disk revolving. The tunnel was about eight feet in diameter and the boltomy smoothly paved. We entered on foot. As our visit had been previously announced, the interior was brilliantly illuminated. We penetrated half a mile before we reached the workmen. As we passed along we observed numerous lateral tunnels leading off from the main one, and occasionally chambers with artificial supports where the mineral had been removed.

Here we beheld some of the special industries of the period. Those diamond drills how easily they cut away that hard rock! A number of these machines were ranged in order against the side of the vain. No fires were seen there; no smoke; no noxious gases, as the power that drove those machines was generated outside the mines. The immediate motive agent used was compressed air, After duty inspecting the miterial. The mineral was sondered. Ventilation was also secured from the same source. The motive generator was at a safe distance from the mine.

The mineral was loaded into cars which were also propelied by compressed air. After duty inspecting the mine we followed these loaded cars as they were moved o

the process.

The quartz of this region was rich in gold and silver. The veins often extended to a great depth. Off to the westward were extensive copper mines. Shafts were sunk very deep to obtain this metal, which lay in isolated masses often several tons in weight.

Several metals existed here which are unknown at the present day. One, soft like day, white and fine grained. It was much used as an amalgam with silver in manufactures.

used as an amaigam with silver in manufactures.

Our next point of observation was the Packing House, where all this metallic wealth was put into a form suitable for shipment. The cruder metals were run into moids and formed into pigs. These are triangular in shape and stamped with the number it bore of a particular smelling, together with its weight. On one side was stamped the shephero's crook or sign of the Patriarchal Order, with the reigning family. The silver was also run into pigs, but of a different form. The gold was stamped into circular pieces aix inches in length and about one inch in thickness. These were put in iron cases and sent to the Treasure Bullding in Onanatta.

All the mines in the country, and all great

sent to the Treasure Building in Onanasta.

All the mines in the country, and all great
natural sources of wealth were under the
control of the Patriarchal Order. None of
them were owned or operated by private companies. They were used for socialiends, for
the public welfare; never for the aggrandizement of individuals. Large expenditures
were being constantly made which directly
or indirectly benefited the people. Public
roads were graded and paved and the roadsides planted with fruit and forest frees. An
excellent system of irrigation was established in districts dedictent in water. Great
plantations were put under the best possible
culture. The resources of chemistry were
invoked for the benefit of the soil. Magnificent public buildings were erected. Education was pravided for every child. Messengers were equipped and sent abroad- Nor
was this all. The welfare of unborn generations was anticipated, and the "Mother's
Fountain Temple" erected at a coal more
regal than was bestowed upon any other pubile-work whatever.

The Bev. David Lathrop Hunn, the oldest
graduate of Yale now living claze of 1918,
resides in Buffale, and at the age of ninky,
etc. enjoya the use of all his somes, thoughhis eyes and sure are not as serviceable as
lacy were.

ANGELOIDS. THE VANISHING SPECTER.

A Curious Intermingling of Old Theology with the Truths of Spiritualism.

BY THE LATE D. D. WHEDON, D. D., IN THE NEW YORK INDEPENDENT.

In our late article entitled "The Specter in the Brain," we inferred from analysis of the combined properties of the brate body and soul, compared with those of the human body and spirit, that the former were a united temporality, derived immediately from the earthly, and the latter a perpetuity derived immediately from God. What, then, is death? And though here is a vaie of mystery of which science knows, and revelation reveals but little, yet the anxious mind legitimately seeks to satisfy itself with the most probable conceptions. With the brote, death is a vanishing of the specter, an evaporation of the terrene soul, and its return to the world-soul whence it originated. With man, it is the emergence of the human spirit from the body into the region of spirits. So said the Hebrew philosopher in a dictum, in which, for arrity, and for the sake of the antithesis, the word spirit is applied in Seripture to the brute soul: "Who knoweth the spirit of man that goeth apward, and the spirit of the beast that goeth downward to the earth." (Sccl. iii, 20). That the writer's query who knoweth?—expressed no doubt of man's ascent is clear from another passage, Eccl. xii. 7: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

By this view the substance of the brute soul is not "annihilated" any more than the substance of the brute body. As the latter is resolved back into the chemical elements of the material world, so the former dissolves into the common reservoir of the world-soul. Its impersonal individuality is indeed, forever effaced. Its capability of united thought has forsver vanished. Its conformity of form to the form of the body is abolished. The water filling an urn is conformed to the interior form of the individual urn; but, pour it back into the spring whence it is dipped, and it loses its individuality in the fusion. The spirit "breathed," according to Moses, into the human organism, is not a part of the divine essence, as it is not of the world-soul; but i

piete satisfaction. So perfect may h bliss of being, that time in fact los measure, and the interval between dear resurrection, though by earthly measure an interval of the same et loses all en death and

measure, and the interval between death and resurrection, though by earthly measurement an interval of immense ages, may be but as a brief, starry, reposeful night before the dawn of the giorious morrow. Scripture uses both these measurements in reckoning the time of the coming of the Son of Man to judgment. And thus, as the perceptions of the spirit are able to overcome distances of space, so may its conceptions override the distances of time. Tet this intense bilas of pure consciousness is not the exclusion of the biles of action, but its basis.

Emerging from the body, the spirit awakes into the pure either of the region of bodiless spirits. This bisseed atmosphere, we conceive, its, as it were, within the atmosphere of our outside troublous worlds. For there are worlds within worlds, encloding and pervading each other without impeding, just as light can, without obstruction, pervade our earthly atmosphere. This paradisaic other is an efficience from the divine essence, and the emancipated spirit bathes and swims and lives therein as his own native and genial element. Paradise may thus pervade our air above and around us, and, at death, the spirit enter's thereinto as through a veil. Within that veil is the true world, of which our out side world is the coarse, hard shell, the crude, repulsive bark. Divine power can make the most solid masses of unstee (which are really porous) more through each other, like tensions clouds. Even the resurrect body of Christian and clouds.

walked through the solid wall of the house' and first revealed itself to the eyes of his disciples at the supper table. And so the resurrect bodies of all his saints will be so pervaded by the spirit as each to be "a spiritual body," as they are now so pervaded by the anima as to be animal bodies. Within the turbulences of our earthly atmosphere this celestial ether is a pure tranquility. The discords of the elements are here sweetly calmed! The discord between the nature of that ether and of that spirit has no existence. No pestilences infect, no darkness obscures, no Arctic leebergs can freeze, no volcanic fires consume, even if the spirit nature were susceptible of such evils. But so transcendent is his substance that he can swim in the glacier without chill, and repose in the lava bed and suffer no heat. Nay, it is probable that his will-power overmasters these elements, and brings their hostility to submission and sympathy. By a blessed concord between the infunite and finite wills is this ethereal loveliness created. So God, man, and the elements unite in a most holy peace.

From the fact that drowned persons, who have been resuscitated, were insensible during there drowned state, it has been inferred that there-is no spirit survival. But such persons were not dead. The conacciousness was repressed, as when one takes a dose of chloroform, or as in a sound slumber; but the spirit had-taken no departure, and the drowned was simply recovered from a swoon, which would have soon become death. The emancipation of the spirit from the drowning shoon, like an awakening from the slumber, is the restoration of the consciousness, and, in case of death, an introduction to the screen of the new life.

The struggle of the spirit's emergence from the body leaves behind it the lower elements of the anima, those holding stronger affinities with the body han with the spirit. The bodily appetites, the sexual, the nutritive, as well as the nervous susceptibilities to angre serious the spirit probable. The grown has a substant

sence. It has a presence, where it is; and it has an absence, where it is not. And between the two, its being and its not being there must be a boundary line or separating margin, and so an approach to form, hold that the formative power of the its own will. The conscious will is t ter of the living being; and it is this gives the spirit its constantor varying Our human bodies are bounded, or may say, surfaced, by a skin. But the spirit is surfaced, and its individuality and continuity of selfhood are secured, by its ewn volitions. It needs neither body nor skin, for its permanent definite shifty. And yet such spirits may be conceived as able to pervade each other, just as the perceptions of the gazers upon a scene. Their coular tisions hervade each other, perception crossing seeks other. perception crossing seeks other perception of the seeks other perception crossing seeks other.

the gazers upon a scene. Their ocular tisions pervade each other, perception crossing perception without impediment or confusion. The entrance of the spirit into the Spirit-world will not be a lensity mig.ation into a strange or dreary solitude. Sternity, immortality, are home ideas to him, and it is into their home he is now being intraduced. He is thus no foreigner in Edeu. Christ has whispered to him on his dying bed, "This day shalt thou be with me in Paradise. And angels ushered Lazarus to the Abrahamic banquet. The angels wait' apon the angels.

MATTER AND SPIRIT.

A Review of the Address Delivered by "Cyrus."

To the Editor of the Religio-Philosophical Journal:

Will you permit me, through the JOURNAL, to partially review Cyrus's address given at the First Spiritual Church of the New Dispensation, Brooklyn, N. Y., and published in the JOURNAL of July 18th. I take no issue with Cyrus as to the subject he has under discussion, and I heartily agree with him in his proposition, that sound premises are absolutely necessary to correct conclusions in the treatment and investigation of any subject. I most emphatically agree with him in his statement, that we never can arrive at sound conclusions from an unsound basis; especially is this true, when we have to deal largely with logical and deductive evidence. It is often the case that our premises are wrong, and we are ignorant of the fact, and we frequently detect the fallary of our premises in our honest attempts to reason out the problems involved. Cyrus lays down broad and generous rules to be observed in the investigation of questions of doubiful interpretation, and it would be well for all to be extremely careful in their choice of premises or basis of investigation. Cyrus is all right, until he defines his premises upon which he is to build an argument in proof of materialization. Here his position becomes untenable, unsound, and it unsustained by any evidence that may exist in relation to the subject.

I was also startled and confounded when I was also startled and confounded when

I was also startled and confounded when Cyrus made the statement that spirit and matter are two different substances. That spirit is a substance and still not matter, is an absurdity too palpable to be admitted for a moment. What is matter but a substance, and what is substance but matter? Every atom that enters into combination with other atoms, or remains isolated by itself-and occupies space, is taugible and recognizable; it makes no difference how infinitesimally small it may be, it is a material substance and cannot be classified under any other name than matter. There are but two cardinal conditions in nature—nothing or empty space, and something, substance, material, matter.

The natural mind cannot comprehend or

The natural mind cannot comprehend or onceive of an intangible, invisible, immate-

The natural mind cannot comprehend or conceive of an intangible, invisible, immaterial substance; nor can our reasoning faculties, with all the facts and speculations, logic or philosophy, that we can bring to bear in the case, for a moment entertain the idea that substance is not matter. Matter exists in infinite divisional conditions and combinations. What matter really is, is a question no one is able to answer. A very plausible solution of the question is, that matter, as we term it, is but the modes and methods of manifestation by infinite forces, laws and principles filling immensity. Every atom that exists has a conscious tangibility and is related to, and has the form and parts of, and makes up in part, the measure of infinite materiality, with all its infinite variety of conscious existence. The term spirit is exceedingly ambiguous. We obtain the term from the old mythologies and heathen supersitions. In its most natural rendering it simply signifies the invisible life, or man's future existence. The present enlightened and advanced methods of thinking, where a more natural and rational view is being exercised on all subjects and conditions of human life, is fast sweeping from the record, mythical theology and supersitious mythology.

Men in this age are more capable of correct thinking and logical reasoning better understood. It is very hard to convince or pursuade our most ordinary thinkers of to-day, that the individualities that we, call spirits are not real, natural, material beings.

Cyrus introduces a new entity, without any name or record in all the annals of history; a something between matter and nothing, a being with parts, bounds and dimensions, yet not matter. How strange it sounds. What a host of spectres rise and crowd around this new departure. He has effectually spoiled his subject by the introduction of this strange and nameless basis for his argument to establish the absolute existence of spirit materialization. He says the term materialized into form, and which we term in the indivi sected plan of life unfoldings, and if he lives after the dissolution of this earth form, it is by virtue of his materiality in the association of the influite life forces that are ever found in the manifestation and existence of matter. All knowledge or manifestation of mind or motion, intelligence or comprehensive existence and individual entity, is only found in connection or unity with matter, or that which we call matter. It is only through the organic structures of matter that all kinds and degrees of mentality, motion, sensation, consciousness, individualisms or personalities are manifested. In the realms of chaos there is no mind, no thought, no individual, no knowledge, no comprehension, no motion and no life.

moviedge, no comprehension, no motion and no life.

Cyrus multiplies words and terms that are only calculated to confuse and mystify the searcher after truth. He seems to attach to terms an absoluteness that they are not entitled ty. For instance, the term materialization, he seems to infer that we must accept it in its most rigid significance, as though it was an arbitrary or a superlative term. The term, perhaps, is really the best one we can use, it connection with the phenomenon, for which it is employed to designate. I think the phenomenon qualifies the term, and not the term the phenomenon, therefore, facts as to the phenomenon will settle the true significant.

nification of the term, when used in connection with the phenomenon. Now, what are the facts so far obtained in reference to what we call spirit?

I do not like this term spirit, as we use it to designate the inhabitants of the unseen world. If all understood the term to simply refer to a natural and real existence, beyond or outside of, and invisible to, this life, it would make no difference; but the people have so long been educated to the idea that spirit means some intangible, unreat, unnatural, and invisible something—not material as Cyrus so strongly urges and defends, that the minds of the people are misled by the term, and really do not get the true idea of the condition. I think we need a new term, or some other term, to use in place of spirit. I much prefer the term twain life, or second life, the twain world, the twain home, the inhabitants of the twain world, etc. To return to the question as to what are the facts obtained about spirit and spirit life, the testimony from spirits is emphatic. All phases of intercommunication with spirits, only point in one direction, and that is, their naturalness and materiality. They tell us in words, clear and unmistakable, that they are matter, just as tangible to each other in their sphere of existence as when on the earth plane; in fact, they tell us that their existence and surroundings are even more real and intensified than was their earth life. When we see them with clairvoyaut sight, whether in their spiritual garbs or assuming their former earthly appearances, the same fact is evident, they are material, real, natural beings, just as they were on earth, only on a higher plane of materiality.

If we take the testimony of the ancienta and intensified than was their earth life. When we see them with clairvoyaut sight, whether in their spiritual garbs or assuming their former earthly appearances, the same fact is evident, they are material, real, natural beings, just as they were on earth, only on a higher plane of materiality.

If we take the testimony of t

Mlasma of Sin.

(From the papers of the late Mrs. Howitt Watts.) From the papers of the late Mrs. Howitt Watts.)

"Let no man be decelved as if the contagions of the soul were less than those of the body. They are yet greater, they convey more direful diseases; they sink deeper."—Petrarch.

sink desper."—Petrarch.

St. Martin being once asked whether he believed in receana—ghosts. "those who return."—made this reply: "Je ne crois pas use receans, mais aux restans." This bon mot of the philosopher's is peculiarly applicable to our present purpose, namely, to consider the crowding around our abodes and the daily haunts of men of a class of haunting spirits who are not those who return, but those who remain, and have never. in fact, gone-away.

To the "sensitive," the "clairvoyant," and the "medium," forced by the necessities of their daily existence—and how many such now are found amongst the tollers for bread!—to labor and to dwell in great clities, this class of earth-bound spirits, still congregating like a thick atmosphere around their former places of fesort, become a curse and a burden intolerable. The class of spirits of which we speak forms the very dregs of the spirit-spheres, so coarse and so heavy that they have ever even felt any desire to rise, out of the sphere of their own former low earthly life. Heavily, "of the earth earthly," to earth, and the coarse things of sensuous existence, they ever gravitate. This class of degraded spirits, those persons whose spiritual eyes, ears, and sunses have been quickened, to a painful recognition of their presence, unhesitatingly unite in regarding as an occult force clearly in persistent operation upon man for infinite degradation, misery, and despair. Until men and women of all classes of society become fully alive to the danger arising from this missma of spirit—for these rectans fill the air wherever humanity congregates in masses together, their gravitation being towards humanity, and not to the spirit-gone in the second of the store of the street, and heaven aspiring minds, are the only armor which can be a subject to the street, as it were, when you smell a bad and pestilence—engendering stench from a drain—and so ignore ti. May it not be better smelling the drain powers, to seek such means as lie in our power to have its impurities removed?

it frequently happens, the victim becomesprostrated by the demon of drunkenness, with,
perhaps, the obsessing spirit lying equally
unconscious and helpless at his side. These
remarks, slightly modified, are also applicabie to gambling saloons and brothels. Could
the frequenters of these abodes of sin and
evil have their spiritual eyes opened, as were
the eyes of the servant of Elisha, they would
rush with horror from such scenes. ... And
not only are these earth-bound spirits attracted by the odors and emanations from
our food, which nourish their grosser natures
but another reason why they frequent the
scenes of their earthly life is the necessity,
probably not recognized by themselves, of obtaining that spiritual or vital nourishment
which they are declent in, and which they
find in the atmosphere of mortals. This craving of their natures brings them into rapport
with mortals on their own moral and spiritual planes, and their evil influence is felt,
and frequently becomes manifest, in these
classes of persons, and many times they are
attracted and attach themselves to persons
on higher planes, who, though not actually
given to evil practices, yet are not earnestly
opposed to them, and are reduced to the level
of their tempters. The fall of such persons
would frequently be prevented were they to
know and to realize that they also have good
spirit friends around them who would effectually assist them if they would only welcome them, and by their prayers and desires
strengthen their hands, so that they, could
put to flight these dark and degraded spirite."

Vindicating an Eternal Law.

To the Editor of the libilgio-Philosophical Jo

Very much of the religious demand for elernal pains and penalties for sin, comes from the clajmed necessity of a vindication of the divine law. It is said, the law being eternal, the transgression is also, and, therefore, the penalty must be of equal duration. The position is illigical, absurd and stuitifying. It involves the admission of an eternal failure in the purpose and design of infinite wisdom and power. The assumed fact that the law is infinite and perfect, puts it beyond the power of the finite subject; to break or evaded in the sense of failing to accomplish its purpose, then it cannot be vindicated, for no amount of vindication can make it good, or compensate for the failure. That of which there is a failure cannot be vindicated. "Not one jot or tittle of the law shall pass till all be fulfilled;" that is, that the law shall operate, continue to operate, and never fall to operate, ill universal obedience is secured. Whether this is through the inherent vital energy and self-enforcing power of the law itself, or whether this energy is imparted to it as occasion requires, by an external power, would make no difference. The rule and result would be the same, but the former method would be far more consistent with divine attributes. The law then vindicate itself in the fact, that in no case shall it fail of its purpose. It is this, self enforcing element of the law that makes it infinite and divine. If this quality could be imparted to human law no balliffs, judges or courts would be required to enforce it in case of transgression. It was this view of the law that prompted the, master to say on a certain occasion, "Let him that is without sin cast the first stone."

The word religion is said to come from a root signifying "to gather again," to "rebind," "refasten," This implies that the first binding is from an apparent, or casualties, and receives an impression that binds him to all the truth prompted the master the first stone. The condition of the real cause the religious truth will appear, and there

pose? I think it was, and the law fully vindicated. How?

The great purpose of the present life is the building up of a perfect character, such a one as the all-pervading apirit possesses. "Be ye perfect as your father, which is in heaven is perfect." To assist in this great work was the purpose of Jesus. This perfect character recognizes but one true, efficient, enduring power with which to overcome evil—the power of good. "Overcome evil with good. That love, goodness and kindness constantly felt in the heart, and manifested in corresponding acts, constitutes the only real, lasting, permanent, efficient, reformatory, divine indusence, and that under no circumstances should any other force or power for reformatory purposes be used; that to be perfect, and without sin, was to attain a mental and spiritual condition, where all desire to inflict pain and suffering for any purpose, or to see

it done, or feel it necessary to do so, would be entirely excluded; that the perfect person, without sin, would radiate pure, disinterested, good will and kindness, as the sun radiates light, and that these influences, like the sunheam, should always be the same, whether received by the good or the bad, whether appreciated or discarded, whether they fall upon congenial soil, or the barren rock. While this is an exceedingly high standard, existing in the remote and cloudy distance, even to our highest perceptions, and doubtless more so to the vicious crowd around the guilty woman, still there was even in them, a sufficient spark of the divine to enable them, vicious as they were, to see that the instant they excluded from their souls all sin, they would feel no desire to inflict, or see inflicted, pain even upon the guilty woman. The very condition upon which a stone was authorized to be thrown, was itself the divine cure and reformation of the evil desire to do so. The brutish, sellish standard of judgment and truth possessed by the crowd with stones ready to throw, was by force of the tright disclosed in the master's words, so enlarged and elevated for a moment, by a ray of divine light that all desire for external pains and penalties disappeared, and they walked away self-condemned, by the few and better standard of truth flashed into their minds. The lower and evil was overcome, supplanted by the higher and good. Perhaps in all the incidents of the master's mission, none is more foreible than this in showing how to "overcome evil with good." The evil gave way to a power confessed for the moment to be stronger, and could only return by appearing comparatively stronger to the mind of the actor. The law was fully vindicated in showing its power to eradicate evil, even from the mind of the most vicious and depraved, without any external help or penalties. My orthodox friend must not conclude from this that the sinner was not punished; but he may truthrully say, that the way god punishes is not the way he would e

Clarinda, Iowa.

. A Strange Story.

Appearance of a Spirit Form at the Moment of Mortal Dissolution.

A very remarkable story of an appearance of the spirit just at the time of death, says the St. Louis Globe Democrat, is told on good authority as having happened in the family of Mr. William Howitt, the author, and as recited in Mr. Howitt's own words, is as fol-

of Mr. William Howitt, the author, and as recited in Mr. Howitt's own words, is as follows:

"The circumstance you desire to obtain from me is one which I have thany times heard related by my mother. It was an event familiar to our family and the neighborhood, and is connected with my earliest memories, having occurred at about the time of my birth. My mother had two brothers, Francis and Richard. The elder, Francis, was, at the time of the occurrence I am about to marrate, a gay young man, handsome, unmarried, frank, affectionate, and extremely beloved by all classes in that part of the country. He is described in that age of, powder and pigtails as wearing his auburn hair flowing in ringlets on his shoulders, like another Absalom, and was much admired, as well for his personal grace as for the life and gayety of his manners. One fine afternoon my mother, shortly after an illness, but perfectly convalencent, was lying in bed, enjoying from herwindow the sense of summer calmness and repose, a bright sky above and the quiet village before her. In this state she was gladdened by hearing footsteps which she took to be those of her brother Frank approaching the chamber door. The yisitor knocked and entered. The foot of the bed was toward the door, and the curtains at the foot, notwith-standing the season, were down, to prevent any draught. Her brother parted them and looked in upon her. His gaze was earnest and devoid of its usual cheerfulness, and he spoke not a wird." My dear Frank, said my mother., how glad I am to see you. Come round so the bedside; I wish to have some talk with you. He closed the curtains as if complying, but instead of doing so, my mother, to her amazement, heard him leave the room, close the door behind him, and begin to descend the stairs. Greatly astonished, she hastily yang, agit when her maid appeared bade her call her brother back. The girl hurried away, but after a time returned, saying: 'He was here but this instant. Run! Call him back! I must see him!' The girl hurried away, but afte

is away, but after a time returned, saying shie could learn nothing of him anywhere, nor had any one about the house seen him either enter or depart.

"Now, my father's house stood at the bottom of the village, and close to the high road, which was quite straight, so that any one passing along it must have been seen for a much longer period than had elapsed. The girl said she had looked up and down the road, then searched the garden, a large, old-fashioned one, with shady walks, but neither in the garden nor on the road was he to be seen. She had evek inquired at the nearest cottages in the village, but no one had noticed him pass. My mother, though a very plous woman, was far from superstitious, yet the strangeness of this circumstance struck her very forcibly. While she lay pondering it there was heard a sudden running and excited talking in the village street. My mother listened; it increased, though up to that time the village had been profoundly still, and she became convinced that something very unusual had occurred. Again she rang the bell to inquire the cause of the disturbance. This time it was the monthly nurse who answered it. She sought to tranquilize my mother as a nurse usually does a patient. Oh, it's nothing particular, she said, only some trifling matter, which she pretunded to relate, passing lightly over the particulars. But her ill-suppressed agitation did not escape my mother's eye. Tell me the truth, she said, 'at once. I am certain something very sad has happened.' The woman at first equivocated, greatly fearing the effect on my mother in her then state of health, and at first the family joined in the attempt at concealment. Finally, however, my mother's alarm and her earnest entreaties drew from them the terrible truth that her brother had just been stabbed at the top of the village and killed on the spot. It had thus occurred. The village inn was at the top of the village and killed on the spot. It had thus occurred a first the family joined in the attempt at concealment. Finally, howev

way: 'Now be quick, Dick, be quick.' The young man, instead of receiving the playful joke as a jest, took it as an insult. He rushed into the house, enatched up a carving-knife, and, darting back into the street, stabbed my uncle to the heart as he sat on his horse, so that he fell dead in the road. On comparing the circumstances, and the exact time at which each occurred, the fact was substantiated that the apparition presented itself to my mother almost instantly after her brother had received the fatal blow."

THE HOME CIRCLE.

In this column will be published original accounts of apirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or observed from time to time in private households, or observed from time to time in private households, or the control of the color of the co

Remarkable Test.

To the Editor of the Reliefo Philos

to the Editor of the Relitato Philosophical Journal:

I will give you a statement of a test given through my wife, and which occurred while we were communicating through a small stand by tips. I had ordered a quantity of goods in my line, all of which are billed at list prices, and nearly all varieties discounted from list. The goods had arrived, but the invoice had not come to band. We were sitting, (the medium and myself) in the evening; and after the mail train had passed, I asked if it had brought anything for me.

"Yee."

"Is it the invoice from G. and O.?"

"Can you tell me the amount of the in-

Can you ten me the amount of the involce?"

"Yes."

I then called the digits, and \$97.51 was given, which the control declared was correct, and which I was very certain was not enough by about \$20. The next morning there was a letter in my P. O. box. I took it to the medium who opened it, and found the footing for total bill \$98.17. We sat down to the stand and soon got: "Deduct expenses—packing, 35 cents; cartage, 25 cents,—total, 60 cents. There was then 6 cents too much, but the controls declared they were correct and that the error was in the footing of the bill clerk. I went over the bill and found it all right in the main footing, but by further questioning the spirits claimed the error was in extending full cents in the discounts, instead of the exact fraction. This was too fine a point for me to work out at that time, so I laid the bill aside until I had leisure, when I found the spirits were correct in every particular. I consider this one of the finest examples of answering sealed letters now on record. The letter, when it answer was given, you will observe, was in my box at the P. O., one quarter of a mile from the medium and myself, and/never had been in contact with either, aid was 140 miles from the writer.

A Famous Grave-vard

A Famous Grave-yard

tor of the Religio-Philosophical Journal

To the Editor of the Religio-Philascopical Journal:

Reference in the Journal of 25th inst., to Dr. Lyman Beecher prompts me to record the fact that a few days previous to its receipt, I stood by the grave of this, at times, absent-minded dyine, moralizing on the uncertainties of life in this world, and the certainty of death. Dr. Beecher is buriled in the Grove Street Cemetery of this city, one of the most famous in the country, surpassing, historically, the famed Bonaventure Cemetery of Savannah, Ga., which with its moss covered trees and natural surroundings, is the most beautiful I have yet seen. In the Grove St. Cemetery repose the remains of many historical personages, whose names are as immortal as their souls. In close proximity to the Beecher monument, and on the same avenue, are monuments commemorative of the last resting places of the earthly remains of Noah Webster, Eli Whitney, the inventor of the cotton gin, and Jedediah Morse, the father of American Geography, who was born August 23rd, 1761, and died in this city June 26th, 1826.

Here also repose the remains of Ashman,

American Geography, who was born August 23rd, 1761, and died in this city June 28th, 1826.

Here also repose the remains of Ashman, the first colonial agent at Liberia, Africa; Admiral Foote; Rear-Admiral Francis H. Gregory and many others, whose works and deeds are immortalized in history. Yale college is also well represented. Several of its old-time professors and students have here had their bodies resolved back to their original elements. Here are to be seen gravestones with inscriptions as far back as 1690. Quaint and queer are the epitaphs of "ye olden time" recorded thereon, Passages from the Bible are quoted with apparent indifference as to cost of inscribing and the virtues of young and old are described in words which range from the sublime to the ridiculous. Many of the bodies of "the people of the Dominion of New Haven," who enacted the famous blue laws of Connecticut, have done their part towards enriching the soil of the cemetery, and could they but return at present clothed in their material forms, with same mentality as of old, they would close their eyes and hold up their hands in holy horror at the rapid strides of liberalism, since they enacted laws which prohibited the ceremony of marriage being performed by a parson, on the strange ground that a magistrate might perform it, with less scandal to the church; punished adultery by death and prohibited the wearing of clothes trimmed with gold, silver or lace above one shilling a yard; son, on the strange ground that a magistrate might perform it, with less scandal to the church; punished adultery by death and prohibited the wearing of clothes trimmed with gold, silver or lace above one shilling a yard; a violation of which law involved a tax on the person's estate of \$15. Also: "No one to cross a river on the Sabbath, but authorized clergymen. No one shall travel, cook, make beds, sweep houses, cut hair, or shave on the Sabbath. No one shall kiss his or her children on the Sabbath or fasting days. The Sabbath day shall begin at sunset Saturday." These blue laws were so called, because printed on blue paper.

Verily the world moves. Query: Have the spirits of these old Puritans progressed in same ratio as their successors on earth, or do they still retain ideas analogous to those of earth life? I would like much to commune with one of them. GEO. F. A. ILLIDGE.

New Haven, Ct., July 27th.

The suppression of the rebellion in the

The suppression of the rebellion in the Northwest has cost the Canadian Government \$2,000,000, besides a number of valuable lives.

Horsford's Acid Phosphate.

EXCELLENT RESULTS.

Dr. J. L. WILLE, Kilot, Mc., says; "Horssford's Acid Phosphate gives most excellent results."

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

TWO PREACHERS.

Two preachers touched my soul one night, Both woke within me earnest thought; One charmed by Fancy's airy flight; One bitter anguish wrought.

The first, 'neath frescoed, fretted roof, With flowers making sweet the air, On ornate dais stood aloof, And uttered praiseful prayer.

He thanked his God, in mankind's name, For light, for life, for home and friends, For all that through our sensuous frame A thrill of gladness sends.

And then he spoke in choicest phrase, Of fruitful earth, and glorious Heaven; Of Love, that guardeth all our ways-Of pardon, freely given.

And listening in a cushioned pew, Wrapped in a dréamful, dazy, mist of music, light, and warmth, I grew A sudden optimist.

Wealth, beauty, grace, and culture rare, Proud faces, fashioned fuir by fate Filled up the pews--No hint was there Of misery, want, or hate.

The world was fair—and God did reign— So ran my musings glad and sweet, As, at the organ's grand refrain We surged into the street.

Into the street! 'I'was here I found The preacher who spoke words of woe The stars shone flerce above.—around All things were draped in snow,

And bitter was the north wind's rage, As thin-clad forms went hurrying on, Forms bent with toll, disease and age, From whom all joy seemed gone.

Sweet baby voices begged for bread; And voices rude made night more drea With oaths enforcing words of dread— I wondered,—,, Was God near?"

Rough, maddened men went reeling by To homes where wives with inward moan Hushed childhood's sad, impatient cry, And hunger's fretful tone.

And by the street lamp's flickering glare I glimpses caught of faces bold— Girl-faces, whose defiant stare This dismai story told.

From sights and sounds like these—not creeds Did this strange preacher, preach to me, His sermon was on human needs, His name—Humanity!

And this the moral that he drew— That man for men—in larger sense Become—what Heaven fails to do— A loving providence.

A loving providence. —Sara A. Underwood.

The disclosures of the Pall Mall Gazette have paralyzed the civilized world with horror. That girls of a tender age should be sold by thousands every year in London, for vile purposes, that men and women should live by such a traffic, has long been known to the police and government. The metropolis of civilization, charity and Christianity has passively allowed such a state of things as no savage country would permit.

The particulars of these infamous tran-actions are horrible, and there is no need of their republication. There is no excuse for their having been made public at all, save for the shameful fact that the government of that eminently religious city was a party to the crime. Nothing could be done to uproof it, but to spread open the facts to the people, and let an incensed public opinion relegate these officers of the law, who stand by and pocket the rewards of villainy, to the punishment that is their due. We wait with anxiety to see what will be the outcome.

If evils can possibly be broken µp without publicity, then there should be none.—in the interest of delicacy and morality. Otherwisa, by all means let us let in the light of Heaven upon corruption, and let an outraged sense of justice probe these festering sores to the bottom; nothing can be made pure by simply covering it up.

Perhaps these disclosures may draw attentions.

en upon corruption, and let an outraged sense of justice probe these festering sores to the bottom; nothing can be made pure by simply covering it up.

Perhaps these disclosures may draw attention to the doctrines of a brave little sheet, published by a brave woman, in Washington, D. C. It is called the "Alpha," and truly deals with the alphabet of life. It is an outcome of the Moral Education Society, and the editor, Mrs. C. B. Winslow, M. D., has struggled for years against the principalities and powers of darkness. It advocates purity in thought and life, as the foundation of all health, sanity and wisdom. It shows the effect of seasuality on the individual, on the one hand, and of purity on the other. As she says: "Do you not see in the antagonism between capital and labor, in the discontent and disruption of married couples; in the awful increase of prostitution, the destructive energies of injustice-and vice, that can not much longer be suppressed by anything save purity and houesty."

Every careful observer-must confess that progress in thought, science and art, is far ahead of progress in morals. In many cases where the arts most flurish, lives are the most dissolute. Witness Paris, London and New York, with their gin shops, brothels and houpitals. Can not men be gathered in cities without increasing in vice and crime? Then it were far better to remain in a state of primitive savagery.

I see no way of hope but this: In the supre-

without increasing in vice and crime? Then it were far better to remain in a state of primitive savagery.

I see no way of hope but this: In the supremacy of those attributes which we may call both spiritual and feminine. The rampant, virile macaline force is reckless, energizing, fructifying and executive, but utterly remorseless and immoral. It has neither scruples nor repentance: it is simply aggressive, positive and animal.

The spiritual or feminine power, on the contrary, is first poetic, reduling and idealizing, then it reaches up into the realm of the invisible, it perceives the spiritual; it dwells upon principles. A rounded spiritual nature, either man or woman, can not be a sensualist. There are those who pretend to live on that side of life, yet who are licentious; let u not be deceived. There is much spurious coin passing for genuine, which is hard to detect.

He who believes in "following his feel-

the coarse atmosphere that supplies our physical beings. He does not "place himself in the middle of the stream of power and wis dom which animates all whom it floats;" he does not yearn with inexpressible desire to be one with the Life and Love which glows in the center of nature, and outworks through humanity, its divinest flower. Where he is "born again," and has become really spiritual minded, the perception and practice of virtue in the most comprehensive sense; becomes an intuition and not a struggle. It tends toward the love of spirit, not of sense, and I think investigation will show that it is the feminine side of the nature, either of man or woman, which is the truly spiritual. The Yall Mall Gazette proves that the greatest monsters of beastiality are men who have had every opportunity of culture which wealth and rank could give. And all history shows that riches, learning, science and force are no guarantee of goodness. They are too often means by which their possessors prey upon their kind. Unaccompanied by spiritual illumination, they make the world worse instead of better. For this reason we strive for the development of the pure womanly or spiritual nature. It exists in both men and women; negatively in the first, positively in the last. This development is the last and highest flower in civilization. When it shall have unfolded, men will control animalky, and turn the force which underlies it, the strongest force in sife, into channels that shall enrich humanity. Then men.will help their kind, instead of preying upon them. The finest essences of life will feed the brain and expand into noble deeds. Every woman will be to him as a mother, sizer, or daughter, and every woman will feel and respond to such delicate consideration. Then, children will no longer be the offspring of unregulated appetites, but the seal of consecrated and loyal affection. Then women will not lend themselves to lust, which lavishes the cost-liest gauds upon its objects to day and spurns them to-morrow, but will learn their

spurns them to-morrow, but will learn their true heritage and power.
Will it be long before that day? Ah! it is so far off, so indistinguishable, yet! Those hinder who should help.—those are blind who should see. But to those who are pledged to the work of development of the feminine or spiritual side of human kind, no other seems so necessary or inspiring. It is the work of the nineteenth century, and in it the Pall Mall Gazette has had a place.

The Churches and Gambling.

At a church bazaar at Kingston, Ireland, a few weeks ago, Lord Plunket, a "lord spiritual," by virtue of being Episcopal archbishop of Dublih, delivered a speech on the morality of raffling as conducted at church fairs held for the pursoes of raising money for charitable and religious purposes. He stated that he was opposed to betting on the speed of animals and birds, which was but another form of gambling. He thought the winning of prizes and wagers had a very demoralizing effect. It served to induce many persons who had small me us to continually risk their money. He did not, however, consider church raffles as very objectionable, and did not think they were incentives to gambling. In his case they were certainly not. He assured his hearers that he had invested in over five hundred church raffles and had never succeeded in drawing, a prize.

The churches are the last respectable organizations to hold on to gambling as a means of making money. At one time, cities, States, colleges and benevolent secieties had a lottery drawing at least once every year. In almost every portion of this and other countries they abandoned this practice-many years ago. The churches, however, still encourage that form of lottery known as the sacred raffle. There is nothing to show that it is not as objectionable as any form of gambling. Artenus Ward once stated that he always patronized temperance taverus as a matter of principle. He regretted to have to state, however, that the liquor sold in them was absolutely abominable, while the price demanded for it was far above what a prime article could be obtained for elsewhere. A similar criticism might truthfully be made in respect to church lotteries or sacred raffles. The tirkets which are very numerous, come high, while the prizes are few in number and a lamost worthless as regards value. The manner in which the drawing is conducted is generally very suspicious; though no one ever compialins of it, since it is managed by young ladies who are ordinarily teachers in the Sunday school.

that side of life, yet who are licentious; let us not be deceived. There is much spurious coin passing for genuine, which is hard to detect.

He who believes in "following his feelings,"—who gives the rein to every impulse, who sneers at stern self-control, is not really born into the spiritual realm. Such a person may intellectually apprehend a world of matter so fine as to be invisible to the bodily eye; he may believe it to be peopled by intelligences of corresponding refinement. But that does not make him spiritual minded, though in worldly parlance he is called a Spiritualist. There are altogether too many of such; society would be better off if there were fewer.

Why so? Because an increase of knowledge in spiritual things, without a corresponding increase of spirituality of nature, is a curse instead of a blessing. The student of mere phenomena, loses fear of artificial or theological restraints, without the soul breathing deeper and still deeper inspirations in the atmosphere of God or Good which verifies all

fostering and protecting care of many of our churches. It is quite time to abolish it. Every raffie is a lottery, which is one way of gambling, and public gambling is forbidden by the statutes—Times.

Magazines for August not before Mentioned.

Magazines for August not before Mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York.) Concerning the Suppressed Book, is the initial article in this number, and is an examination of the Spencer-Harrison correspondence. An Experiment in Primary Education is well worthy the attention of our educators. Sir John Lubbock's article On Leaves is completed. Genius and Insanity; The Future of National Banking; Diet in Relation to Age and Activity; The Building and Ornamental Stones of the United States are all articles of popular interest. These are other good papers and the Editor's Table with the several departments are characterized by their usual variety.

St. Nicholas for Augustmay well be called an out-of-doors number. Some of the articles are: Little Dame Fortune; A Pleasant Walk; A String of Bird's Eggs; Coasting in August; A "Constitutional" on the Beach; The Great Blue Heron; A Water-museum, and The Brownles at the Sea-side. The installment of serials is good, and the continued chapters will be taken up with interest. In the From Bach to Wagner Series we read about Beethoven. The poems, pictures and jingles are numerous, and altogether there is much to amuse and entertain.

Dio Lewis Nuggers. (The Dio Lewis Publishing Co., New York.) Vol. one, number one

and entertain.

DIO LEWIS' NUGGETS. (The Dio Lewis Publishing Co., New York.) Vol. one, number one of this monthly is at hand. In the Introduction the publishers say: Every line will be carefully edited, and many of its subjects will be filled with brief articles by Dio Lewis, some new and some selected from his published writings. These will be followed by choice reading from contributors. Price, yearly, \$1. Single copies, 10 cents.

yearly, \$1. Single copies, 10 cents.

THE ECLECTIC. (E. R. Pelton, New York.)
The opening paper, Genius and Insanity, is a
fitting introduction to an excellent number.
This is followed by an article on James Russsell Lowell, and two articles on the Russian
Question. The Muse of History; Marius the
Epicurean; The Ottoman Turks in Europe;
and a sketch of Victor Hugo are of much interest. Several poems and 'essays will also
be found.

THE UNITARIAN REVIEW. (Boston.) The THE UNITARIAN REVIEW. (Beston) The following articles comprise some of the best in this month's issue: A Justification of Juda-ism; A Visit to our Hungarian Brethren; Dead Tradition and Living Insight; Michael Servelus; The Creative and Analytical Ages.

-Servejusi/The Creative and Analytical Ages.
Jodnard Wilder, M. D., Newark, N. J.) Contents
for January, 1885: The Ahuna-Vairya, the
Zoroastrian Word Homover; The Problem of
Problems; Book Reviews; The American
Akademe: Report of Fourth Meeting.
The Emernological Journal. (Fowler &
Wells Co., New York.) Contents; George G.
Rockwood; Some old Schoolmasters; John
Pierpont's Centennial; A. Symmetrical old
Age; Amateur Doctors, etc.
Off LITTLE ONES AND THE NURSERY. (The

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A magazine for young readers, with short stories and pretty illustrations.

THE ST. LOUIS ILLUSTRATED MAGAZINE.
(St. Louis, Mo.) The usual amount of good reading matter will be found in this num-MISCELLANEOUS NOTES AND QUERIES. (Man-chester, N. H.) This monthly contains Ques-tions and Answers in all Departments of Lit-

THE PANSY. (D. Lothrop & Co., Boston.) A monthly for the young, edited by "Pansy" (Mrs. G. R. Alden).

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be orders: through, the office of the RELIGID-PHILO-SOPHICAL JOURNAL.;

POEMS OF THE PRAIRIES. By Ellen Palmer Allerton. New York: John B. Alden. Fine cloth, gitt top, price 70 cents.

The author has put forth a work filled with American poems, and throughout they breathe the spirit of the fresh life of the broad prairies. May of the poems have appeared from time to time in the newspapers of the West, and the author is known by many, and her admirers will be giad of the opportunity to have her work in so compact a form.

New Books Received.

POEMS OF THE PRAIRIES. By Ellen Palmer Allerton. New York: John B. Alden. Price 70

cents.

EGYPT AND BABYLON FROM SACRED AND Profane Sources. By George Bawlinson, M. A. New York: John B. Alden. Price, cloth, 60 cents. ALDEN'S CYCLOPEOIA OF UNIVERSAL LITER. ATURE. Part I. New York: John B. Alden.

New Music Received.

STUDENTS' SONGS. Comprising the newest and mos: popular college songs as now sung at the principal colleges in America. By W. H. Hills. Cambridge, Mass.: Moses King. Price 50 cents.

There is nothing equal to it as a beautifier. Poz-zni's Complexion Powder. For sale by all drug-rists.



kinds, and cannot be sold in competition, Fits he ministers of use test, short weight, alum or phosphine powder. Sold only secase. Horat Baxino Feebas Co., 10s Wall-fit. N. L.

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingstom. You will find this wonderful remedy fifective where other medicines have failed. Try it now: It will purify your blood, regulate the digestion, and give new life and vigor to the entire body. "Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. Simmons, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. Davis, Brockport, N. Y.

Purifies the Blood

Hou's Straparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. "Hood's Straparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make mo over." J. P. THOMPSON, Egister of Beets, Lowell, Mass. "Hood's Sursaparilla beats all others, and

"Hood's Sarsapprilla beats all others, and is worthits weight in gold." I. Barnington, 130 Bank Street, New York City.

Hood's Sarsaparilla Bold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

AYER'S Ague Cure

contains an antidote for all malarial dis-orders which, so far as known, is used in no other remedy? It contains no Quioine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the atfack.

WE WARRANT AYER'S AGUE CURE

Dr. J. C. Ayer & Co., Lowell, Mass.



No harmen—simple—shifte all effects.
Easily adjusted and wern with conflort.
All sizes for Men. Weenen Boys and Girls.
The Chaspeet and only Reliable Mondler Brace.
Sold by Bragglets and General Stores, or sent postcado
receipt of St. 1 pr. patr. palnt, or St. 1.50 per pair, sink
faced. Send chest measure entirely around the body. Ad
dress the mTra.

KNICKERBOCKER BRACE CO.,



WANTED-Ladies and Misses to Crochet and make Flug Laces at none; pleasant and profitable; work sent not of the city. WESTERN LACE MFG. CO., 218 State St.

The People's Health Journal, OF CHICAGO.



Our Handy Lists FOR

Shrewd Advertisers For 1885,

advertiser,
plate doing
advertising?
a copy of our
select the
wish, and

Lord & Thomas,

CHICAGO, ILL.

Narrow Escape.

- * * HOCKESTEE, June 1, 1832. Ten Years ago I was attacked with the most Intense and deathly pains in my back and
- Extending to the end of my toes and to my brajin
- It took three men to hold me on my bed at times. The Doctors tried in valu to relieve me, but to

- pose. Morphine and oth r opinites!

 "Had no effect!

 "After jee puentha j was given up to dietil!

 "After jee puentha j was given up to dietil!

 "Wiese my wife
 heard a neluthbut fell what Hop Ditters had done for her, she
 at once got and gave me some. The first dose cased my
 brain and seemed to go hubting through my system for the
 num.
- pain. The second tone eased me so much that I slept two he something I had not done for two months. Defore I had five bottles, I was well and at we'k as hard as any could, for over three weeze, but I swords too hard for strength, and taking a hard cold, I was taken with the: scute and painful rheumatism all inrough my syst
- acute also pasotur pesumanum att introcus my system ever was however.

 I called the doctors again, and after several weeks they just me a cripple on crutches for life, as they said. I met a friend and told him my care, and he said Hop littless and cured him and would cure line. I peched at him, but he was dearnest I was induced to use them again.

 In less than four weeks I three away my crutches and loses than four weeks I three away my crutches and
- In less than four weeks I three away my crutches and went to work lignify and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years alone.

 Il has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per par. There is no need to be sick a all if these bitters are used.

 J. I way. Ye described.
 - - J. J. BERK. Ex-Supervisor
- "That poor invalid wife, Sister, Mother, "Or daughter!!"
 Can be made the picture of health!
 with a few bottles of Hop Hitters!
 "Will you let them suffer!!!!"

Prosecute the Swindlers!!!

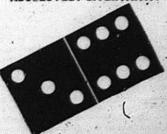
CANCER NOW POND, M.D., Advors, Kane Co. III.

BAR! OWS INDICO BLUE

NICHOLS' Has been used and recommended by Profession For Professio BARK & IRON



DOMINOES ABSOLUTELY CIVEN AWAY!



Religio-Philosophical Journal

PUBLISHED WEEKLY AT 93 LA SAL LE STREET, CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. BUICLE COPIES, & CESTS. - SPECIMES COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either

DO NOT DY ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. .

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising abould be addressed to them.

Enteredeat the postoffice in Chicago, Iii., as

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writer are alone responsible for the articles to which their names are attached.

tain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the Ration-Parincoormical Journal, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be opticed. The name and address of the writer are equired as a guaranty of good faith. Rejected manuscripts cannot, be preserved, neither will they be returned, unless sufficient possage is send with the request.

When newspapers or magazines are sent to the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 8, 1885.

FROM CHICAGO TO CAMP.

Given a hot, moist atmosphere with an hun-dred things to attend to before leaving for a six weeks' absence, and the result is to call into activity one's entire reserve of patience and endurance. With such preliminary pre-paration I was well prepared to appreciate the comforts of one of the elegant sleeping cars of the Michigan Central railroad, on the night-of the 23rd. A ride across the beautiful Detroit River in the early morning was, as an appetizer, equivalent to a walk in Lincoln Park, and when, in the Queen's Dominions, an excellent breakfast was spread in one of the palatial dining cars furnished by this road, all were ready to do it ample justice.

The ride through Canada offers no attrac-

tions in the way of scenery from the time Detroit River is left behind until the American flag is seen floating over the hotels on the an side of Niagara River. Then the roar of the cataract is heard above the noise of the thundering train, and just as the fraveler has wrought himself into the proper state of expectant attention, the train halts

NIAGARA FALLS

are in full view from one of the most favorable points of observation. The train is unloaded in the twinkling of an eye; the high bluff is at once swarming with eager sight-seers; and exclamations of awe, wonder and delight in a half-dozen different languages are heard. Five minutes pass, and then the familiar "all aboard!" is heard, and the train speeds away and across the Cantilever bridge, where another splendid view is offer-ed. Times innumerable have the Falls been talked about; and tons of paper used to de-scribe their beauties and grandeur, until he must be vain indeed who presumes he can say aught that is new. Yet one must say something. When a grand scene has stirred one's soul to the innermost depths and photographed itself for the fiftieth time upon mem ory's sonsitized plate, a suggestion of the pleture will be sure to color the speech of the fortunate beholder. Niagara River in a short fortunate consider. Alagara five in a successive of their size with those of the Atlantic, but mighty is the fall it has in doing this. At the point where it taps Lake Erie, it is 1,200 feet above sea level, and before it pours its mighty stream into Ontario a descent of 551 Zeet has been made.

551 Zeet has been made.

Standing on the deck of the little midget of a steamer, Maid of the Mist, as it rocks and trembles in the mad rush of waters, and looking aloft at the avalanche of liquid crystal malachite, pearl, amethyst, gold and silver, as it leaps from the table rocks 150 feet above, and tumbling down in great conference in maces. glomerate masses illuminated by the full blaze of a July sun, and then suddenly changing to darker hues and sweeping irresistibly onward and downward, slackening only to bear the commerce of Ontario and play around the shores of the beautiful Thousand Islands; in its course to the ocean; standing in the life of the beholder, one which never grows monotonous or tame however often regrows monotonous or tame however often re-peated. Figures can give no adequate con-ception of the phenomenon. When it is said that every minute more than 20,000,000 cubic feet of water, drawn from lakes and streams covering an area of 150,000 square miles, plunges down the abyse, one's mental vision

"Moonlight on the water" will never be a "Moonight on the water" will never be a stale or commonpiace expression to one who has stood on Goat Island bridge, and seen the full moon rise out of the distance toward Lake Rrie, and, brushing away the fleesy cloud-veil throw its rays upon the rapids and plue-covered islands, to be forthwith reflected in a thousand shades of transcendent beauty.

"The Falls by moonlight," is a phrase of four words holding the key to a never-ceasing treasure of reminiscence for all who have witnessed the wondrous scene.

To one interested in the study of mental action Niagara offers an excellent field. The intellectual weight and theological training of visitors may be registered at any moment after six o'clock in the morning. "O how p-c-rectly be a utiful!" exclaims a young woman, who would use the same formula in expressing her impressions of a poodle or a pink. "How can anybody look at such a grand sight and doubt the existence of God?" inquires a fresh-looking young man wearing a sort of theological-seminary air as he gazes appealingly in the eyes of a practical and liberal minded fellow visitor. "Young man." was the reply, "the scene is truly magnifi-cent and awe-inspiring, but is after all only a phenomenal exhibition of water seeking a level; to me a First Great Cause is much more strikingly exhibited in your power of speech and motion, in the life-giving force which causes you to think and act; or even in the mysterious impulse which gives life to the fly that is now buzzing about your head." "How I'd like to have that stream running through my ranch out in Colorado; running through my rance out in colorano, maybe I wouldn't irrigate the whole blanked country. O no, I guess not?" Alone, and wrapt in thought too profound for expres-sion; stands one who is absorbing impressions that will survive long after thos the feeble-minded young creature who does the "perfectly beautiful," have evaporated; long after those of the one who can only see God in some unusual phenomenon have been dissipated by a new sensation in the way of a thunder storm or cyclone. The munificent action of the great State of New York in making the American approaches to the Falls, including the Islands above a park, free to all, is an act worthy of the Empire State, an imperial gift to the world that will be appreciated more and more as time rolls

TO SARATOGA SPRINGS.

On Saturday morning, the 26th, a start was made for Saratoga with the expectation of reaching that point an hour before sun-down. Apparently just to break the monotony of a hot day our locomotive broke down. This accident, with an hour's attendant delay. so demoralized the conductor that he carried us a station beyond the point where the change for Saratoga was intended, and there left us to take our chances in flagging the New York and Saratoga express an hour later; his engineer pulled the throttle wide open and away flew the train, striving to make up lost time. With that resignation which can only come to those who have learned to philosophically endure the inevitable, we—that is my wife and I—composed our-selves upon a luggage truck after ballasting one end of it with sundry gripsacks and bun-dles. The porter of the drawing room car had resigned us into the hands of his conductor who had turned us over to the train conductor who had consigned us to the care of the Voorheesville station agent who had placed us in charge of his telegrapher, who requested the switch-tender to flag the train and see us safely on board. The contrast be-tween the situation of the previous evening and this was too mirth-provoking to permit repining had we been disposed to it. Sup-perless but serene we watched the moon as she rose above the forest and gently lit up the dusty street, corner grocery, picturesque wood plie, shabby station house, stray dog and vigorous mosquito. "Thirty minutes late" came over the wire, and we took it kindly. "Forty-five minutes late" was flashed up to us next time, and still we stuck to the luggage truck—living monuments of patience on wheels. Finally the roar of the train greeted our ears like sweet music, the blinding glare of the headlight lit up the scene. An hour later and we were greeted by the cheery voices of General and Mrs. Bullard at their pleasant and hospitable ome on Circular Street in Saratoga Springs. On Sunday we saw Mr. and C. O. Poole, Mr.

and Mrs. M. L. Van Horn, Mrs. Marvin and other friends from New York, Mr. Wm. H. Mc-Donald of Chicago, and acquaintances from all sections of the country. In the evening we listened to Capt. H. H. Brown's tribute to General Grant's memory. Among the audience were to be seen Dr. and Mrs. Mills, Mr. Huling, Mr. Peter Thompson and a number of others long known as earnest Spiritual-ists in Saratoga. On Monday a pligrimage was made to the summit of

MOUNT MEGREGOR. the spot on earth toward which the thoughts of all the world are turned at this time. most fit place for the old soldier to take his leave of mortality. From an altitude of 1.200 feet a glorious prospect of valley, stream, village, wood and mountain stretches side. The Adirondacks lie to the north, the Green Mountains of Vermont fringe the eastern horizon the Catakilla loom up far off to the South, while in the comparatively near foreground lies the historic bat-Bemus Heights where Burgoyne handed his sword to Gates. Here among the hills where the Hudson has its rise, the leading soldier of the world closed his mortal eyes forever. Near the mouth of the sam river, grown betimes to a mighty stream, his remains will find their resting place. Hun-dreds of thousands will follow the body to the tomb,the pomp and paraphernalis of War will heighten the dramatic effect of the oc casion, but U. S. Grant has gone to a country where war and strife does not prevail; where

the aid of cannon and sword.

Tuesday morning a four hours' run brought kept. That is God's bottle."

us to Lake Pleasant, where, though five days

If the above extract from a sermon deliv-

in advance of the opening day of the campmeeting, I found over one hundred families encamped, the hotel in full blast, and many old friends awaiting the JOUENAL people. To-day, Thursday, the indefatigable and most efficient President, Dr. Joseph Beals, has taken up his quarters and is ready to conduct camp affairs with his old-time urbanity and success. Frank L. Fletcher, Chairman of the Committee on Police and Sanitary Regulations, is entitled to special mention for his well directed and untiring care in supervising sanitary arrangements. The camp is wholly free from all objectionable or unhealthy features, and effective measures are in force to keep it thus. Mr. Geo. W. Davies, editor of the Lake Pleasunt Siftings, is on the ground, and will no doubt furnish a valuable paper on next Sunday morning, full of camp news and information required by the thousands who will swarm the grounds on that day. Despite the hard times, of which more complaint is heard East than West, the prospect of a prosperous camping season is said to be most excellent, by those having experience in such matters

If this hastily written letter shall seem to be after the crazy quilt, bit-or-miss style, let it be remembered that it was indited amid the confusion of pitching tents, putting camp to rights, and all that these activities imply. For instance, between words writ-ten there falls on my ear some such medley

Where's my tent pole?-Fresh ripe berries! -Where's Dr. Beals? -Letters for mailing, bring them out! -- Ice! -- New York and Boston papers—All aboard for Boston!—Lend me that step lädder, please!—Where's the key to this bureau?—There, I've cut my finger!—Mr. and Mrs. Terry have arrived—What a pretty carpet!-Big crowd coming to-morrow, etc., etc. From the midst of this medley I send the

Journal's readers fraternal greetings. Lake Pleasant, Mass., July 30th. J. C. B.

God's Tear Bottle.

Many persons of an investigating turn of mind, are extremely anxious to obtain reli-able information direct from the immediate presence of Deity. Any person in Chicago however, who should publicly state that he is perfectly familiar at any moment with the business transactions of even Gould or Vanderbilt, and that he knows each thought of the former with reference to stocks and bonds, and each intention of the latter in regard to railroads generally, would be regarded as a first-class swindler and fraud. No one, so far as heard from, has arrived at that eminence in intellectual acumen that he can penetrate the minds of those distinguished for their great wealth, and at any time read their thoughts, observe their secret plads, and comprehend the exact nature of their intended intrigues or tricks. It has been so arranged by nature that each one possesses o a great extent a cloak impervious to the gaze of others, and whatever good or evil 1; may cover is beyond the reach or measurement of the average mortal of earth. While however, puny man cannot easily fathom the secret intentions of others, the distinguish-ed Talmage assumes to be perfectly familiar with the designs of God, knows what he has een doing, what engages his attention now, and what he intends to do to morrow, next lay, and so on throughout all eternity. While Mr. Talmage cannot fathom the intentions of his brother man, the knowledge that he claims to nossess in reference to God is truly refreshing! He states most solemnly that Delty possesses a "tear bottle"—a magnifient tear bottle! Oh! how delightful to know

Delty possesses a "tear bottle"—a magnificent tear bottle! Oh! how delightful to know
all about Delty! He says:

When I see the prodigal returning to his
father's house I break forth into ecstasy and
cry, "More tears for God's bottle. Oh, wanderer, come home! That tear will not fail
on your cheek, it will drop into the bottle
where God keeps all our tears" Again, God
has a remembrance of all sickness. God is
aware of all your distress. He counts all
your falling tears. Looking upon the vials
of the apothecary I want you to remember
that there is a larger bottle, the bottle in
which God gathers all our tears. Again, God
has an acquaintance with poverty. Tears
seething in summer heat and freezing in
winter's cold fail not unheeded. They are
jewels in heaven's casket. They are tears
for God's bottle. Oh, that the tears of all the
poor might drop into God's bottle! Again,
God has a remembrance of all parental anxiety. One day God looks at the bottle in
which He keeps the tears of His dear children, and He finds there a parental tear
which for forty years has been unanswered,
and He says, "I will answer that tear."
Quick as lightning to the heart of that debased and wandering man comes the influence of the Holy Ghost and he steps out of
his sin into the light of the Gospel. In the
lachrymai that stands on His eternal throne
God has gathered all these exhausting tears.
The hills may depart, and the stars may fall,
and the world may burn, and time may perish, but God will break His gath never—never
God has also a very tender remembrance of
all bereavements. Bereavements and home
trouble you caunot get away from't it is ish, but God will break His oath never—never God has also a very tender remembrance of all bereavements. Bereavements and home trouble you cannot get away from: It is good aim that sends your, griefs the right way, for God is the archer. God knows you are weeping and says. "All these tears I will gather into my bottle." But why keep in heaven the tears of earth? Well, I do not know that the tears will always stay there. Those were sanctified sorrows, and all these tears have been changed into pearls and now they adorn the coronets and the robes of the ransomed. These gems of heaven are the transmuted tears from God's bottle. Precions stones that adorned Persian tiaras are forgotten! Golconda mines were charred in the last conflagration; but firm as the everlasting hills and pure as the light that streams from the throne and bright as the river that rolls from under the eternal rocks are the transmuted pearls of God's bottle. Let that mighty lachrymal stand on the steps of the throne. Let no hand touch it, no wing strike it, no collision crack it? Passing down the corridors of heaven the redeemed will look at it and say. "There is where our tears were kept. That is God's bottle."

ered by an eminent divine, does not, contain enough unadulterated nonsense to nauseate the average mortal, then there is no use whatever for an ordinary person to make an stimate of the quantity of any thing requir

ed for that purpose.

But how does this vigilant divine, who knows comparatively nothing of the intentions of his fellow men, know so much about God, his tear bottle, his throne and the steps leading thereto, his gems, etc.? How can he describe the very interior of heaven, and yet be unable to tell positively who constructed the pyramids of Egypt?

And such preaching—such ranting we should say—is a disgrace to this nineteenth century civilization. If a spirit should return to earth, and, selecting a medium, d liver such an address, it would be regarded with supreme contempt, and he would be advised to return at once to his celestial home, and never again outrage common sense on this mundane sphere by his exceedingly great foolishness.

One of Chicago's Methods for Saving Sin-

The Tribune of this city gives a graphic description of the proceedings at the revival meeting conducted by "Brother " Meyers, on the evening conducted by Potther Meyers, on the evening of July 29th. Meyers thinks he is superior to the boy preacher Harrison in making converts. It appears from the ac-count given, that his congregation at Quinn's Chapel consists in large part of Scandina-vians, nearly all of whom come to the meet-ings in the expectation of enjoying the emo-tional intoxication of what used to be called "the jerks." On this occasion there were several children of tender years, especially one lovely fittle girl of 8 years, who by their par-ents' ignorance were subjected to the unnatnral excitement which, if continued, cannot but shatter their nervous systems and destroy prematurely the lightsomeness of childhood To see an angelic infant face composed in a so called revival "trance" beside that of its mother unavoidably suggests the thought that such scenes ought not to be permitted in an enlightened city where the young chil-dren are the wards of the people. Behind Brother Meyers hung four crutches

and some other implements used by the majmed and halt, native offerings at the "miraculous" shrine. On one side sat a col-larless zealot of German extraction, on the other a shriveled beldam who, a century or two ago, would have been burnt at the stake as an undoubted witch. Behind the arch-healer was a fellow with a hatchet face and hawk's bill nose. A little later a romantic young Swede, with long, disheveled hair and that rolling eye and imbecile smile which in-dicate the self-styled man of genius, joined the circle of the alex. the circle of the elect.

Meyers opened the exercises. He explained the obduracy of the press by observing that any man who came there to see what he could see, and who began scribbling with a pencil, was sure to be assailed by the devil, who would easily single out his victim, and, whis-pering in his ear, drown the voice of truth.

The hatchet-faced man spoke next. He explained the peculiar susceptibility of women to the sacred spell by the fact that there was too much in men's heads. Women had very little in their heads, and so were more likely to be chosen by the Lord. He himself, appar

ently, was the exception that proved the rule.

A smiling man followed this speaker, and related how a bay of 10 years had received the spirit, and falling upon the ground had a vision of a vast lake of fire with a mighty wheel revolving upon the brim. In the weltering sea of flame countless victims were writhing, and whenever they reached the shore they were caught by the wheel and hurled out into the billows of fire again. This vision the speaker regarded as a very power-ful manifestation of the Lord.

Members of the audience now had an on portunity to give their experiences. A Swed arose and began speaking in impassioned tones in his native language. The effect upon the Scandinavians was potent. Suddenly there was a shrill scream and a woman tumbled down upon the floor and lay as if dead Others began to moan and swing their hands, while Meyers and the eloquent Swede smiled more and more complacently as the apparent agenies of their victims increased.

agonies of their victins increased.

At last the desk was removed, and those who desired the spirit were urged to come forward. Then Mr. Meyers and his comrades began to pronounce benedictions and sing hymns, exérting themselves to excite the audience to the utmost degree possible. The women, and now and then a man, began to tumble over upon the floor, though it was always abstracted that they fall in the work. tumble over upon the noor, though it was always observable that they fell in the gen-tlest manner possible, without the alightest danger of injuring themselves. Several young women began giggling and laughing, exhibiting the tokens of the most commonplace hysterics, but Brother Meyers was sure they ere touched by the spirit of the Lord. Othe were reduced only after a struggle.

The turbulent scene grew wilder and wilder. More people crowded around the platform, where men and women were stretched in the greatest confusion. One Swedish was most visibly affected with jerks." She tosed her arms, screamed, and laughed hysterically, and danced wildly about the room like an insane woman, now knocking over a chair, now throwing her arms around some enraptured brother. The plercing screams that rang now and then from female throats were sufficient to cause a sudden thrill and shudder in the coldest bosom, and it was very easy to understand the influence that corresponded these who the influence that overpowered those who were at once nervous and sympathetic. At in ever length a colored brother mounted the stage, brain.

danced among the prostrate forms like an Indian brave among the victims of his toma-hawk, and bawled the hymns in a discordant voice that soared above the chorus like the bray of an inspired donkey above the common murmur of the streets. Slowly the congregation melted away, each assured that the follies into which he had been plunged were the veritable hadge of salvation.

The Red Man.

Telegrams from the West the other day gave an account of the conduct of the Indi-ans after drawing their rations at Fort Reno. which illustrates the "beauties" of their wild life. The heads of families presented their tickets to the keeper of the corral, and the requisite number of beeves were turned loose on the prairie. The male Indians, mounting their ponies, chased the cattle on the keen run toward the tepees. Some of the beeves, after a spirited chase, fell, exhausted from the heat, and the Indians shot them with rifles. The work of butchery devolved upon the squaws, and with much gusto the women proceeded to the task. A squaw can skin a beef with a degree of dexterity which would entitle her to recognition at a Chicago packing house, and the cattle were dressed—that is, after a fashion—in less time than it takes to tell about it. The meat was cut into quarters, and nothing was wasted. While the Indians love meat, the intestines of the cattle are regarded as particular choice pieces. Raw liver is at a premium with the red man. and the banks of the river at the ford were covered with Indians, with begrimed and bloody faces. All the smaller entrails of the cattle were devoured, nor were they washed before the process of deglutition. The camp was filled with rack: upon which cattle meat and entrails were drying in the sun. This is the Indian method of "jerking" it, and and during the process the blow-flies have their harvest. The atmosphere to the leeward of the camp was charged with noisome odors, in comparison with which, it was claimed, Bridgeport, or a rank garbage-cart, is a flower garden. On the river bank the observer saw a squaw cooking a dog. The dog was roasted intact, feet, entrails, skin and hair.

GENERAL ITEMS.

J. J. Morse, of England, has lately arrived in this country.

Mrs. Kate Blade, slate writing medium, has removed to 49 South Ann St., a few doors from Madison St.

We have received "The Story of my Life and Development and Experiences as a Medium," by E. W. Wallis. It is interesting throughout.

Mr. Thomas G. Howland and wife of Providence, R. I., have our thanks for their cabi-net pictures. We place them-with other fa-millar and well known faces, in our collection. Lyman C. Howe will lecture at the camp

meeting at Vicksburg, Mich., August 28th to 3ist inclusive. He will also attend the three days' annual meeting of the Friends of Hu-man Progress at North Collins, N. Y., Sept. 5th and 6th, after which he is open for engagements.

The Golden Gate, a journal of practical reform, devoted to the elevation of humanity in this life, and a search for the evidences of a life beyond, has just been started at San Francisco, Cal. It is neatly printed and ably edited, and we hope it will meet with abund-

Rev. E. P. Powell, a liberal preacher, in a discourse at Utics, N. Y., lately, spread the mantle of charity over Ingersoll. "Robert Ingersoil," he said, "is no more an atheist than Dr. Talmage. He has as many gods that is, ideals—as the rest, and is a stout de-fender of them. The secret of his terrible lectures is that he is defending his gods. And he believes, as I believe, that his gods are better than those he tumbles down.....He is to be, above all, pitled who knows no saints less than five hundred years dead, and no God but one that he never sees, and whose voice is heard only in the conflict of warring preachers."

A case of dematerialization is related as accurring in the Mormon church, which is now without a visible leader. For several months not a man of any note has appeared in public assemblies, and the teaching of the tabernacle is of a lame and inferior sort. Taylor and Cannon remain in close concealment, lest the law of the land deal with them according to their deserts. Apostle Woodruff is said to be secure behind the boits of St. George's temple, and the devout are regaled with the cock and bull story that, the other day when the meaning the secure of the secu to lay hands on him, by, miraculous power the holy man suddenly became invisible and intangible as to his body, and so escaped.

According to the novel computation of a ferman histologist, who has been calculating the aggregate cell forces of the human brain, the cerebral mass is composed of brain, the cerebral mass is composed of at least 300,000,000 of nerve cells, each an independent body, organism, and microscopic brain, so far as concerns its vital relations, but subordinated to a higher purpose in rela tion to the function of the organ, ing a separate life individually, th cially subject to a higher law of function.
The life-term of a nerve cell he estimates to be about sixty days. So that 5,000,000 die every day, about 200,000 every hour, and mearly 3,500 every minute, to be succeeded by any equal number of progeny: while once by any equal number of progeny; while once in every sixty days a man has a totally new

Giles B. Stebbins spoke at Freeville, N. Y., Sunday, August 2nd.

S. Halnebeck, 577 Elm Street, Cincinnati, O., will answer calls to lecture.

Gopal Vinayak Joshee, of India, gave call last week. He is a distinguished re-

A memorial procession in honor of Gen. Grant will take place in this city, Saturday,

Mrs. M. C. Knight, No. 35 East Eleventh Street, Oswego, N. Y., will answer calls to lecture, also to officiate at funeral occasions.

Mr. C. L. Peyton, 156 Washington St., issued last week a superb, number of the Shor and Leather Review. It contains 100 pages of advertisements and miscellaneous reading matter, and cannot fail to attract attention among business men throughout the coun-

Capt. H. H. Brown lectures at the Verona Me., Camp for five days, including August 16th; at Temple Heights, Me., for five days, including August 23rd; will visit as a guest the Ætna Camp a few days, and then be at Queen City Park Camp, Vt., from September 7th to 13th inclusive. Can be engaged Aug. Address at appointments.

In a paper read before the Academy of Med-icine, Paris, M. Luys states that the brain is subject to certain changes in position, de-pendent upon the attitude of the body. Thus, if a man is in the dorsal decubitus, or lies up-on his side, or stands upon his head, the brain on his side, or status upon his head to that undergoes certain corresponding changes in position in obedience to the laws of gravity; the movements take place slowly, and the brain is five or six minutes in returning to its first position. From these anatomical data M. Luys deduces some interesting and practical conclusions and explains by them the symptoms of vertigo and faintness, for example, which feeble persons experience when suddenly rising from a horizontal position. He suggests whether the pains of men ingetis may not be due to an interference with these normal movements, and urges the value of giving the brain the change produced by a horizontal position at night.

There was no complete Bible printed in English until 1538, a date much later than the appearance of the first complete Bible I German. The first printed English Bible was that of William Tyndale, the Wickliffe Bible poon which nearly all later versions have in great part depended, having been in manu script only. The first authorized version in English, that of 1538, was printed in Paris by a printer who then furnished all of the church's books. The King James translation was founded upon the Bishop's Bible, which from 1568 to 1611, was the one most general ly used. King James I., while residing at Hampton Court, in 1604, himself drew up the plan to be followed by his translators, stipu-lating in his own handwriting, in a document which is now preserved in the British Museum, that the forms of speech, as we now have them, should be retained wherever pos-When the translation was completed, in 1611 he authorized its use by the church.

In a lecture on "The Dawn of Mind," delivered at Owns College, Manchester, Eng.; by Mr. J. G. Romanes, he claimed that the whole structure of mind took its rise from excita bility, or the aptitude to respond to nervou stimulus, which was a characteristic of matter that was alive. Next to excitability, in an ascending scale, were the functions of discrimination and conductibility. Discrim ination he believed to be a function of all nerve cells. It was the power to discriminate one stimulus from another, irrespective of the degrees of their mechanical intensity Conductibility was a function which admit-ted the possibility of reflex action and of the co-ordination both of muscles and of ideas. In the faculty of discrimination they had the physical aspect of that which elsewhere wa called choice, because choice, if it was analyzed, was merely the power of discriminating between one stimulus and another, -all which, and kindred theories, start more prob-lems than they essay to settle. lems than they essay to settle.

A correspondent of the Sydney Herald, writing from Leynka Fiji, reports that a famous stone which bore the name of Vatunimbokola, and which, years ago, stood in front of the chief heathen temple at Bau, has been transformed into a baptismal font. In the days of paganism the fead bodies which were destined for a cannibal orgie, were dragged to this stone and their heads dashed against it, this being the manner in which the sacrifices were presented to the divinities. These bodies were then devoured by the chiefs and warriors of Bau. The number of victims e blood has covered this stone is said to be innumerable. For thirty years, however, no human blood has stained it. It has stood in the old place simply as a monument of the past. But now, by the consent and with the co-operation of the chiefs, it has been taken into the great church at Bau, and a cavity hollowed out, fitting it for a baptismal font. This transformation is but an illustration of the changes which have taken place throughout the Fiji Islands.

General News.

Goat Isand, the Sixter Islands, Prospect Park and all the territory adjacent to Ningara Falls on both the American and Canadian aldes are now free to the public.—The French Minister of Marine states that more than 30,000,000 franca will be required to repair the damages caused to the French navy by the recent war with China.—There is said to be in the possession of a lady in Boston a valuable uncut emerald which was once the property of a Peruvian Inca. Its history can be traced back to its original owner.—Three hundred and fifty-eight criminals, who have essaped from Georgia in the course of the last thirteen years, are "wanted" in that

State. The rewards offered for them aggregate \$100,000.—Missionaries in the equatorial lake region of Africa have discovered that a kind of beer made of bannans is a prophylactic against malaria fevers, and that this drink is indispensable to their health.—The natives of Stonington, Conn., assert that it has not rained in the town on the 10th of August for 101 years. That is the day they celebrate, and the weather record has been accurately kept ever since the first anniversary of the battle of Stonington.

There are 11,000 former soldiers in Mitwaukee.—Pima County, Arizona, it is claimed, is the oldest mining region in the United States.—There were over \$000,000 inhabitants in Ireland in 1845; there are less than 5,000,000 now.—At the recent school festival in Boston 2,000 bouquets were presented to the pupils of the pubils of pubils of pubils of the pubils of the pubils of pubils of pubils of the pubils of pubils of pubils of the pubils of the pubils of the pubils of pubils of pubils of the pubils of the pubils of the pubils of pubils of the pubils of the pubils of pubils of the published the pubils of the published the publishe

Simplicity and Equity.

One of the neatest, simplest and most attractive policy contracts now issued by an insurance company is the new accident policy of the Travelers Insurance Company of Hartford. Those who have any acquaintance at all with insurance business, or the men engaged in it, know that the complexity and rolume of conditions on policies is not due to the wishes of those who issue them; that a company would far rather issue a policy with no conditions at all, and that the multiplied provisions and restrictions on their policies have been gradually forced on them by the dishonesty of policy-holders and the monstrously strained decisions of the courts. The Travelers has been an unusually severe sufferer from this cause, but they have at lest-determined to make a brave trial, and deserve equity if they cannot receive it. Their new policy is a model of brevity and compactness, the conditions being cut down to not much more than a third of their former volume, and stated in admirably clear and juckd language. The most unlettered man could not hesitate for an instant over the meaning of its concise, eighbatte and even cut sentences, and it would seem that even a court could hardly find ambiguity in them. They are also very broad and fair; and the fact that the company refuses to pay for injuries received through violation of law, or in blood-feuds of drunken fights, should only make houset men feel all the more certain of receiving their just claims. Simplicity and Equity.

"With the Odors of the Forest,"

The Gardner Pine Needle Soap, made from fresh young pine leaves; a delightful i-liet soap, superior to tar soap; no rank smell of tar; softens and stimulates the skin; makes complexion bright and clear. For sale by druggiets. Sample cake (4 ounces) mailed on receipt of 25 cents, by E. H. Samgery & Co. Agents, Chicago.

Agenta, Chicago.

A Complete Rhetoric for Schools, Colleges, and Private Study, has been prepared by Prof. A. H. Weish, and is announced for early publication by Misser, S. Chriftiga & Co. Prof. Welsh is well known as the author of the "Development of English Literature and Lagguage" and "Essentials of English Literature and Lagguage" and "Essentials of English Tottorio from a new standpoint, treating if inductively and taking the student from the particular to the universal. Little citention is paid to the stereotyped methods of the old echool, the aim being rather to make a philosophical study of the fundamental principles of procedure as found in the practice of the best writers—thus giving a practical grasp of the old rules of the resortions.

For several years I have suffered greatly from periodical returns of Hay Ferer. At the suggestion of COVERT & CHERTER, Druggists, I obtained Ely's Cream Baim and used a portion of it during a severe attact. I can cheerfully testify as to the immediate and continued relief obtained by its use, I heartly recommend it to those suffering from this or kindred complaints.

(Bev.) H. A. SWITH, CH

Gunn's Newest

(Bevised) Home Book of Health or Pamily Physician; 210th edition, just ready, gives ninety free tiens; shows how to put in bet, sanitary could be boase, premises or town, for fending off choudh is boase, premises or town, for fending off choudh is boase, premises or town, for fending off choudh is boase, premises and present modern treatmen in ordinary allments and contingencies combined with large experience in forty pear successful procuping, with all forms of disease, and in preventing ill health. 1282 pages royal octavo, leather." See advertisement in another column.

Notice to Subscribers.

particularly request subscribers who renew ubscriptions, to look carefully at the figures on which contains their respective names and if re not changed in two weeks, let us know with rticulars, as it will save time and trouble. the tag which cont they are not change full particular

Business Motices.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohlo.

Ciaircoyant Examinations Pres. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. But-terfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Aper's Hair Vigor is safe, agreeable and beneficial. It is the most elegant, and its effects are very lasting, naking it the most economical of toilet preparations. By its use ladies can keep their hair abundant and natural in color, lustre and texture.

Spiritual Meetings in Brooklyn and New York.

The Ladies Aid Society meets every Wednesday alternoo at three o'clock at 128 West 43rd Street, New York." The Feople's Spirinal Meeting of New York tity, conven-every Sandiay at 2:30 r. # and 7:50 evening in Arcanus Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

Kansas City. Mo.

The First Spiritual Society of Kanasa City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Br. E G. Granville, President; A. J Colby-Secretary.

LAKE GENEVA SEMINARY.
GENEVA, Walworth County, WIS. A Cultured.
Caristian School and Home. Unequalited for those destring
true womanhood. Sanitary constitues perfect. Ggene sept. 23.

DR. ADAM MILLER! MENTAL GYMNASTICS

Will be sent on receipt of \$1.00, with written instructions for codeplete understanding of ame.

A. MILLEN, M. D., Publisher, 45 Elizabeth St., Chicago.

Saratoga Boarding.

Eim Hill Cottage, 74 Circular St., near Congress, and Ha-horn Springs. The pleasantest location in town, Liberal referred. Terms from \$10 to \$15 per week.

MRS. E. F. BULLARD

WATERBURY WATCH FREE!



PSYCHOMETRY.

THE MANUAL OF PSYCHOMETRY

Is just published, a volume of 500 pages. Price \$2.00 and postage 16 cents. He mit to the author for copies.

DR. J. R. BUCHANAN.

29 Fort Avenue, Boston.

THOLD TUTLIABLE Centennial Fanning Will.

SUMMER SALE OF BOOKS.

olden Memories of an Earmest Life. Deing Biography of A. H. Whiting: Twether with select from his postical compositions and proceed writings. I piled by his stater. Spiritualists of Michigan must tainly feld an especial interest in this work and we it they elli want a copy at the low price of 60 cents, to er price being \$1.50.

y to Political Science; Or Statem John sout. Published at \$1.25, now 50 c

o Clergy a Source of Danger to the Ameri-ean Republic. By W. F. Jameson. Originally \$1.50.

e Panisms of Life. A compliation of Pa Chanta, Anthems, ed., embedying the Spiri sive and informatory tentiment of the pre-John & Adama. Cook bound, really pri-copies we have are effected at 10 capits.

copies we have are effected at 10 cools, see Re-cord Books, A book for Societies also and contains the Dichtestion, Articles of Asso-ly Law and Record. There are informed by it enough to use at the meetings and will be partitional in wanted, and will have break all partitions in wanted, and will have much give 12 configure belong. Former price ELEO, ass

All the above are for sale by the Religio

MARSHALL FIELD

We will continue

Summer Sale

Plush Cloaks.

During August.

Decided Bargains!

NEMOKA CAMP MEETING.

On Pine Lake, eight miles east of Lansing, Nemock Association and Michigan bitate Association of Spiritualible unite hold a comp meeting Association of Spiritualible unite hold a comp meeting Association of Spiritualible unite Speakers and meetinum expected: Mrs. E. C. Woodridt, Mrs. Spieckers and meetinum expected: Mrs. E. C. Woodridt, Mrs. Spieckers and Greek, Mrs. L. A. Marvin, G. H. Stetedes and others, and the spieckers and spi

rd and lodglage on the ground or at the mercy house rates, re-ctars and Saturdays all ratiroads will sell tickets and retilicates by which the bearer can get relates has for ded full rates. All abould write Mrs. M. E. Marcz, Mich., for certificates all enciose postage stamp for r, certificates she will return free. r, certificates she will return free. Control of the return free of the first particular, or to Mrs. Marry, king, convergence, mediumship and social life combin-dinate this a valuable and interesting gathering.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION!

The Best Way to Reach Lake Pleasant from Buffalo and the West and from Points between Buffalo and Albany, is by the

"West Shore Route."

THE NEW YORK WEST SHORE & BUFFALO RAILWAY S THE ONLY ROAD RUNNING THROUGH CARS FROM BUFFALO TO LAKE PLEASANT CAMP.

Excursion Rates from all Points on this Line Refer to Local Agent or Loke Pleasant Camp , Meeting Gircular.

Exetting Oversian.

Train leaving Boffalo at 9:10 s. M. reaches Lake Pleasant it about 8:20 r. M. Train leaving Boffalo at 4:20 r. M. reaches Lake Pleasant Camp at about 6:10 s. M. reaches Lake Pleasant Camp at about 6:10 s. M. reaches Lake Pleasant Camp at about 6:10 s. M. reaches Lake Pleasant of the conference of the control of the control of the conference of the control of the control of the conference of the conferen

route.

Chicago Passencers can be landed at the Camp wit change of cars if they go that he Grand Frank. If their erence or convenience is better suited by taking wither Michigan (critral or some other lines they also able bour of the day, change cars at lundles). Very randable bour of the day, change cars at lundles). Very range period control of the day, change cars at lundles). Very range period along trip in the same car, pusteded the changate at a seasonable bour and without worry or anneys as is the case in this instance.

CAMP MEETING.

Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualities will be held at New Era. Cleckanias County Oregon, beginning Tournday, specimenter and, and holding until the 14th Trave County of the County of the

CLERGYMEN

and others desirous of adding to their incomes aboutd handle bur specialties and noreties. Highest references and testi-monials from all parts of the U.S.

Good Agents Wanted

ere pwhere. For tively ho postal cards answered. Rostand required for answer, send for filmstrate. Catalogue and price list. SPCURE TRANSPORT OF ONCE. EMBEDD S. MODERN S. MODERN S. MODERN S. MODERN S. MODERN S. MODERN S. Co., Key Port, N. J.

EPP Overrepondence solicited in English, German, French, Spanish, Swedjah and Norwegian!

1885.

THE

SPIRITUALISTS

WESTERN NEW YORK, NORTHERN PENNSYLVANIA,

and EASTERN OHIO. WILL HOLD THEIR

Sixth Annual Camp Meeting,

on their camp grounds, at CASSADAGA LAKE, CHAUTAUQUA CO., NEW YORK,

Commencing Saturday, August 1st, and Closing Monday, August 31st. SPEAKERS LIST.

Saturday, August I.—Samuel Watson, of Memphis, Tenn. no Jennie B. Hagan, Mass. Sunday, August I.—Samuel Watson and Elizabeth L. Wat-on, of Cal.

nder, August 3 - Conference soil volunteer speaking Monday, August S.—Conference and volunteer speaking. Tuesday, August S.—Intel B. Hagan. Wednesday, August S.—Elizabeth L. Wataou. Finaroday, August S.—Jenne B. Hagan. Friday, August S.—Hra. H. S. Lake, of Wis., and J. Frank Saturday, August S.—Mra. H. S. Lake, of Wis., and J. Frank Interescent

Saturday, August S.—Mrs. H. S. Lake, of Wis., and J. Fran Bauter.
Sunday, August 9.—Mrs. H. S. Lake and J. Frank Hazter.
Sunday, August 10.—Conference.
Tuesday, August 11.—Mrs. H. S. Lake.
Wednesday, August 12.—Lymant Howe, of Fredonia, N. 1
Wednesday, August 12.—Lymant Howe, of Fredonia, N. 1
W. S. Lake.

Wednesday, August 12—Lymant C Howe, of Fredonia, N.Y. Thursday, August 13—Mrs. H. S. Lake.

Friday, August 14—W. J. Colville, of Boston, Mass.
Saturday, August 15—Mrs. S. McCormick: of Franklin, Pa., and Mrs. R. Shephard Lillie, of Philadelphia.

Sunday, August 16—Mrs. S. S. Lillie and W. J. Colville.

Mooday, August 18—Mrs. Nellie J. T. Brigham, of Mass.

Wednesday, August 18—W. J. Colville.

Thursday, August 19—W. J. Colville.

Thursday, August 25—Mrs. Nellie J. T. Brigham.

Friday August 21—Mrs. Nellie J. T. Brigham.

Friday August 21—Mrs. Nellie J. T. Brigham.

Sunday, August 23.—O'P. Kellogg and Mrs. R. S. Lillie,

Monday, August 24 - Valunteer speaking.

Tuesday, August 24 - Valunteer speaking.

Tuesday, August 25 - Mrs. R. S. Lillie.

Wednesday, August 25 - A. E. French.

Friday, August 27 - A. E. French.

Friday, August 27 - Mrs. R. S. Lillie and A. E. French.

Saturday, August 29 - Mrs. R. S. Lillie and A. E. French. Sunday, August 50—A. H. French and Mrs. R. S Little Monday, August 51—"Home Sweet Home."

ANY ONE WISHING FURTHER INFORMATION CAN OBTAIN THE SAME BY WRITING TO THE SECRETARY

Miss Ida M. Lang, Fredonia, N.

WEATHERLY'S CATARRH REMEDY. MICHIGAN CATARRH Simple of application, yet of the application of the second of the se

persistent, and sell take less time to do a. The triggmout, feed for our circular as this troublegone disease. If y druggist does not jave it, and for the injurious, feed for our circular as this troublegone disease. If y druggist does not jave it, and for cuts for a frial bettle by experience decrease.

HAZELTIME, PERKINS & CO., Sole Props., Crand Rapids, Mich.

MONOTONY & PROCRESS!

RESULTS OF THE COMBINATION.



Hartford, Conn.

MONOTONOUSLY

Pays \$4,000 a Day throughout the year for losses by Death and Disabling Injury. Pays all Claims Without Discount and immediately on receipt of eatherstory proofs.

Maintains the most liberal Non-Forfeiture provisions in both Life and Accident Policies. Permits travel and residence without extra charge in nearly all parts of the civilized world.

Allows Weekly Indemnity for Bisabling Injury while residing in Foreign Parts. Charges the lowest rates which will Permanently secure Full Payment of Face Value of Policies.

Keeps over \$8,000,000 of well invested funds to secure its Policy-Holders.

PROCRESSIVELY

Increases its Claim Payments,

Simplifies its Policies. Enlarges its Con-

Widens its Permits,
Strengthens its Stability, and steadily

Gives More for the Money.

TOTAL PAYMENTS TO POLICY-HOLDERS OVER \$11,000.000.

JAS. G. BATTERSON, President.

RODNEY DENNIS, Secretary. JOHN. E. MORRIS, Assistant Secretary.

New York Office, 173 Broadway; Chicago, Montank Block; Baltimore, 8 No. Charles St.; Phil-adelphia, 142 So. 4th and 518 Walnut Sts.; San Prancisco, 242 Montgomery St.

AGENCIES ALL OVER UNITED STATES AND CANADA.

Voices from the Reople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Phi Gleanings. BY HATTIE J. RAY.

I have toiled through the heat of the day, Gleaning wheat from the stubble of care— Just a few scattered heads which the reap-passed Is the portion that's left for my share.

ose ere the sun had arisen,
nd my sandals secure to my feet,
went forth to my laby buseath the pale stars,
wing naught of the foes I might meet.

Early song-birds were piping their lays.
The bright dew lay like gems on the leaves.
But I found that the reapers had pussed o'er the field
And had garnered the beautiful sheaves.

But a few scattered heads still remained, And I knew I must glean for my share. So with courage undanuted I faithfully tolled, Gaining strength from the fountain of prayer.

The great heabof the day is now past, And I know that the darkness draws nigh, When all labor will cease, and our sheave laid At the feet of the master on bigb.

Even now the bright sun nears the west, Very soon mortal strife will be o'er; As I gaze o'er the turbulent waters of life I can see to the opposite shore,

Where the weary of earth will find rest, Who have tolled amid danger and sin To secure to their credit immortal delights, And the favor of angels to win.

I have gleaned from the stubble of care One bright sheaf bound with tendrils of love, And I'll bear it away to the realms of delight, To the home of the angles above. Fond du Lac, Wisconsin.

The Opposition of Theosophy to Medi-umship and Spiritualism.

BY WM. EMMETTE COLEMAN.

BY WM. EMBETTE COLEMAN.

To the Editor of the licities Philosochical Journal:

As Illustrative of the deadly aniagonism of Theosophy to Spiritualism and to mediumship, the following verbatim extract from an editorial review of an American spiritual book in the June number of Mad. Blavatsky's periodical, The Theosophist, is republished for the consideration of American mediums and Spiritualists. By "Hidodus" the writer evidently means Hindu Theosophists more especially. "Here in India... mediums are but seldom metwith, and when cases do occur, svery effort is unde to put an end to the manifestations... All Hindus regard mediumship, not as a preclous gift, but as an unboly thing full of dangers to its victims. In this country magic has forgase been studied as a science, and one of its fundamental laws is that phenomena which are not absolutely under the control of the operator are productive of the most evil consequences. If, as sometimes happens, a student in the course of his training develops mediumship, this fact is a sign that he is absolutely incapable of proceeding any further, and all that his teacher can do is to cure him and then leaves him. The influences which appear in scance rooms are among the most destructive on earth, even though, as in the majority of cases, they assume the garb of angelic visitors and profess to give new revelations from God. The purity of the sitters is the only safeguard; when once that is removed the most terrible results may ensue. Irresponsible mediumship is but one step from black magic; this the Hindus know full well, and begin the daily precautions they take to prevent the reefficience of phenomena which delight so many thousands in the West."

For years similar sentiments have been published by Blavatsky, Oicott, and various other prominent Theosophis in The Theosophis. Mediums and Spiritualism to a tempt to be both Theosophs and Spiritualism to a tempt to be both Theosophs and Spiritualism to a tempt to be both Theosophs and Spiritualism to a tempt to be both Theosoph

An Exhibition of Clairvoyant Power.

Editor of the Religio Phili-

An Exhibition of Chairvoyant Power.

In the Editor of the lielito Philosophical Journal.

On the 30th of May, 1885, I had a nephew drowned in the Connecticut: liver about 8:30 in the evening. He was a noted swimmer. He was in company with another young man of the same age, twenty years old, in a leaky boat, fishing, when by some mens it was overturned and both thrown into the water. The other young man swam ashors, and supposed my nephew had done the same. They were near a breakwater which made so much noise that it drowned their volces. The river was dragged the following day for the body without finding it.

Mrs. Dr. J. M. Wright, of New Haven, lectured in Hartford, Conn., Sundays evening, May 31st. I saw her after the lecture a few guments, and she said that the trouble with the person of the same at the opposite shore from which we livel, near a bank in an eddy. I reported the to a neighbor, Mr. Wm. Warner, and some friends, and remarked that I did not believe what she had said about the location of the body. All the circumstances of the case led us to think the body in an opposite direction; even the bank and: the eldy did not appear. The body was found, however, the next morning in the place leading the bank and: the eldy did not appear. The body was found, however, the next morning in the place landicated by Mrs. Wright, and though the information she gare was not, used, it was corroborated. Under the body was found. Mrs. Wright came to my bouse and gave a full description of the circumstances conjected with the accident; messages were also received from him to his friends. After death it was not used, it was corroborated. Under the body was found. Mrs. Wright came to my bouse and gave a full description of the circumstances conjected with the accident; messages were also received from him to his friends. After death it was not used, it was corroborated to them. He had been home but a few days, having lived away for some time. The people here have been very skeptical, but this has set them thinking. We i

False Philosophics.

The following extract from a letter recently re-level by Dr. Buchanan in reference to his essays on

The following extract from a letter recently received by Dr. Buchanan in reference to his essays on the false philosophies probably expresses the option of a great analyse politics of the second that the second control of the false philosophies probably expresses the option of a great analyse politics and politics.

You have punctured the servection of speculative and the second control of the false philosophies probably expresses the option of a great analyse politics which was at dominant the false philosophies probably expresses the option of a great analyse politics which was at dominant the following the control of the false philosophies and the false philosophies probably expresses the option of a great analyse politic the second of the false philosophies of the false philosophies and politics of the false philosophies are controlled to th

Something for Consideration.

To the Editor of the Religio-Philosophical Journal

I wish to comment on some facts connected with
Spiritualism that may have a greater significance
than is usually attached to them, and to some of the
surrounding circumstances which I believe are falseif interpreted. I shall first triefly allude to three
cases that are typical of the classes to which they belong. A few years ago Prof. Crookes, of England,
carefully undertook in a scientific way to investigate some of the phenomena of Spiritualism, and
gave special attention to that phase of manifestation
called materialization. He did this at considerable
risk of his reputation, and in the face of aneers and
ridicule. He threw every safeguard about his work
to prevent fraud and imposition. He conducted his
experiments in his own house, under the most stringent test conditions. He chiefly employed for his
materializing medium, Miss Fiorence Cook, and gave
ample testimony in favor of ber powers as a medium
and to the genulaeness of the materializations
through her. A few years later this same lady, then
having become Mrs. Corner, was exposed-as a fraud
at 3S Great Russell St. London. She was intercepted outside the cabinet, and her chair inside the cabinet found to be vacant. All the facts were dealied
in the London Times by Sir George Sitwell and Mr.
Von Buch, who had purposely gone to see and prove
her up as a fraud.

A short time since a noted materializing medium
of Missouri, whom thousands have visited and will
visit again, was called upon by some conspirators
and during the scance had antiline injected into his
face while appearing at his cabinet window to personale a spirit. Nearly all Spiritualists are familiar
with the Irial that followed, and the mass of Irstimony educed both for and against the medium.
Close upon this, Mrs. Miller, of Bouery, was arrested
in St. Louis for altempting to swindle, or obtaining
money under false preference, while acting as materializing medium. Her prosecutors had conspired
to prove her a fraud before th

Now these cases are all very similar, and they are by no means exceptional. I believe Mrs. Miller is houses, I have at a private residence where there was no opportunity for fraud, and I might add no atmosphere in which it could subsist, stood with my hand upon Mrs. Miller, she being on one side of me, while at the same time upon my other side stood a full-form materialized spirit, with whom I was conversing, while several other materialized hands were upon me. I saw as many as fifty materializations, sometimes two at once, in a single evening. Nine other persons present bad equally good opportunity with myself to use their senses in verification of these facts. Notwithstanding this, I believe that Mrs. Miller was caught in St. Louis outside of the cabinet, and think likely that she will be so caught again if she continues to hold public scances. I believe that it was Mott who was standing in frout of Lawrence, the aniline squirter, when Mott's face was besmeared with the dye.

How can these facts be reconciled with the integrity of the mediums or the truth of the manifestations in general? Any one who has seen hypocited subjects knows that they can be made to unconsclously perform almost any thing, and could be employed as the means for crime even to the extent of murder. Mediums who serve for materializations are generally thoroughly hypotized or thrown into unconsclous trance, and become for the time, the mere mechanism by which the purposes of their controls are carried out; and those investigators who are determinedly anxious to see the medium instead of a spirit, and who prearrange their own thoughts as to what shall take place, should not be disappointed if they find reflected from the mirror they have brought, the kind of phenomena that they hoped would appear. There is a mental or soul law, that has application to all such cases as have been cited. Those who seek truth in all seriousness will be served by the truth; and those who are determined to have frain the proper of the spiritual intelligences to

· Denver, Col.

. "And the Dumb Spake!"

To the Editor of the Religio-Philosophical Journal:

My father, Elder Noah Hagard, was a minister of the groupe, and a revivalist. He was conducting a revival meeting once, about fifty-five years ago, at a country place in Bibb county, Alabama, called "Six-Mile." In that neighborhood was a deaf and dymight that I suppose might have been about twenty-four years of age. For a few days at the commencement of the meeting, she seemed to be entirely careless. At length, however, abe suddenly became very serious. She had a way of talking on her fingers so that her acquaintances could understand her. She told them, in her way, that she was a very bad since, that God was angry with her, and she believed she would go to the bad world—the world of first his continued for two or three days, when suddenly she grew very bright. She appeared to be very happ; laughed and bugged the girls and women, and looked up and slapped her hands, and said, "Giory to God!" This she said as plainly as any one could say it, but she had never spoken a word before, and never did afterward, so far as I ever knew.

I believe this was supernatural. I believe that God or an angel spoke these words aloud so the girl

The Genius, or Demon, of Socrates.

For particulars touching the noted Guardian Spirit or Benon (Definencino) of Socrates, we are indebted to the same emisent authority through which most of the opinions spoken but not set down by the matry-philosopher himself, have reached us.

Though alluded to elsewhere in Plato's writings, the most direct and reliable account of this spiritoice and its warnings is to be found in the "Apolicary" written immediately after the death of Socrates. In this paper, the only strictly authentic record to the spiritoges, "Plato, who was present at his trial, must be processed to that philosopher's defence before his judges, "Plato, who was present at his trial, must be trusted as having reproduced, with fidelity, the staements made, and the arguments employed, and the memorable occasion, by the master he loved, among the charges preferred against Socrates had been set out his presents of communicating with a familiar spirit. In connection with this, and alluding to the fact that he-had taught in prirate, not delivered orations in popular assemblies, Socrates said to his judges. orations in popular assemblies, Socrates said udges: cause of this is what you have often and in

io his judges:

"The cause of this is what you have often and in many places heard me mention: because I am moved by a certain divine and spiritual influence, which also Melitus, through mockery, has set out in the indictment. This began with me from childhood: being a kind of voice which, when present, is wont to divert me from what I am about to do, but which needing in public politics."

Another aliasion to the same subject, more solemn, pronounced in the immediate prospect of death after a majority of his judges had passed sentence upon him, is as follows.

"To me, O my judges, a strange thing has happened. For the wonted prophelic voice of my guardian delty, on every former occasion even in the most trifling affairs, opposed me if I was about to do anywhing wrong. But now, when that has befailen me posed to be the extremity of will—neither did the waruing of the God oppose me when I departed from home this morning, nor yet while I addressed you, though it has often reestained me in the midst of speaking. What do I suppose to be the cause of this?... That which has befailen me is not this account the waruing in to way turned me aside."

The sincerity of the philoopher when fee said this.

The sincerity of the philoopher when fee and the feed on the should the provided of the said. The sincerity of the philoopher when fee said this.

the effect of chance: but this is clear to me tanthow to die and be freed from my cares is better for me. On this account the warning in no way turned me aside."

The sincerity of the philoopher when he said this cannot rationally bedoubted. He must be a quibborn or a thoughtless skeptic who assumes the ground that a man like socrales, about to die because he would not purchase life by desisting from teaching what he felt to be good and just, would, at such a moment, swerve a bairbreadth from the strict right.

According to what rational cannot estain from toe strict.

According to what rational cannot estain we reject such testimony as this? The most candid among modern historians of philosophy admit this the proof is conclusive. Lewer, who will certainly not be accused of superstition or credulity, aliading, in his History of Philosophy, to Socrates' belief that he was warned, from time to time, by a Divine voice, says: "This is his own explicit statement; and surely, in a Christian country, abounding in examples of persons believing in direct intimations from above, there can be little difficulty in crediting such a statement."

lersons believing in direct intimations from above, there can be little difficulty in crediting such a statement."

To what extent Socrates owed his views on immortality and a future life to his Guardian Spirit we can never know: nor is it likely that he himself could have determined. He seems to have regarded that influence as one sent to warm rather than to teach. Yet it would be strange if, twenty cepturiesago, he had groped his way, unaided, to truths which we scarcely recognize to-day. Take, in addition to the foregoing, the following example:

"When does the soul attain to the truth? For when it attempts to investigate anything along with the body, it is plain that it is then led satray by it.....The soul reasons most effectually when none of the corporal senses harass it; neither hearing, sight, pain or picasure of any kind; but it retires as much as possible within itself, and aims at the knowledge of what is real, taking leave of the body and, as far as it can, abetaining from any union or participation with it?"

Here we have the germ of the apneumatic or psychical view of inspiration. Cicero, in a later age, enlarged on this. The following remarkable passage. Illerally translated, is from his "Tusculan Questions." "What else do we do, when from pleasure, that is from the body, when from common affairs which minister to the body, when from common affairs which minister to the body, when from mount of the soul, what, I say, is it that we then do, other than to recal the soul from the body, can it be anything else than a learning how to die? (nee guidquam allud est quam emord discret). Wherefore, believe me, we should any this to heart, and disjoin ourselves from our bodies; that is, we should accustom ourselves to open carbon and the soul to itself and to self-communion, and to lead it in a great degree away from the body. But to segregate the soul from the body, when the owner we should it is a great degree away from the body. He was to severally the self-communion and to lead it in a great degree awa

Where Indians Worship.

A Rock Near St. Paul that Great Stories are Told About.

A Rock Near St. Paul that Great Stories are Told About.

The valley of the Mississippi is full of spots made interesting by Indian traditions. Many of the points have been made prominent by the pen of the historian and many of them are known only as the tongue of the wrinkled ploneer or copper-colored aborigine tells of them to the curious listener.

About ten miles below St. Paul, Minn, on the left bank of the river, lies a stone on the margin of a flowering prairie, that for decades has been looked upon by the Sloux with the despest reverence and awe, and which bears the marks of the sacrilegious curiosity seeker's souliess chiesel. In the laignage of the Sloux it is known as E-yer-shaw, or Red Rock, It is not of gigantic proportions, weighing hardly more than a ton, and in form looks like a monstrous egg that might have been deposited there by some fabulous bird. Broad stripes of red paint encircle the boulder, being frequently retouched by the half-civilized ret superstitious remnants of this complety people, who still live in the vicinity of this spot so sacred to them.

The tradition of E-yer-shaw is not uninteresting, but has been ignored by the pen of the historian, who has passed it by and shown favor to less prominent points. Away back in the years that have gone, when this ground was held defamily against the avaricious encroachments of the Chippewas by the determined Sloux, at the close of a summer's day and on the eve of a great battle between the contending tribes, the rock is said to have walked down from Zoo Hill, a small mountain that liffs its front from the norther sixti of the prairie, and rested where it now lies. Ka-be-bou-lk-ko, the storm spirit of the Chippewas, became so enraged that he sent forth fiery arrows of lightning against the rock defied the powers of the Chippewa god, and remained intact, and in the midde, of the terrific battle of the eiements the Indians Yough; and the disheartened Chippewas were driven across the river and defeated. From this time until the advancing bosts

"HELL" OR "SHEOL!" Col. Ingersoli's Views of the Revised Edition.

Beecher's Sermons on Evolution, Talmage, London Vice Exposures and Other Matters

Colonel Robert G. Ingersoll was corralled by a Record reporter, lately, and asked if he had read the revised Testament. He replied "Yes, but I don't believe the work has been fairly done. The clergy are not going to scrape the botter off their own bread. The clergy are off-noisive partisans, and those of each denomination will interpret the Scriptures their way. No Eaplast minister would countecance a 'revision' that favored sprinking, and no Cathello priest would admit that any version would be correct that destroyed the dogma of the 'real presence'. So I might go through all the denominations."

"Why was the word sheol introduced in the place of heli, and how do you like the substitute?"

"The civilized world has outgrown the vulgar and bruish hell of their fathers and founders of the churches. The clergy are adjamed to preach about sulphrous tames and undying worns. The imagination has been developed, the heart has grown tender, and the old dogma of eternal pain shocks all civilized people. It is becoming disgraceful either to preach or helieve, in such a beasty ile. The clergy are beginning to think that it is hardly manly for fighten children seth a detected falsehood. Sheel is a great relief. It is not so hot as the old place. The nights are comfortable and the society is quite-refined. The worms are dead, and the air reasonably free from noxious vapors. It is . much worse word to hold a revival wilh, but much better for everyday use. It will hardly take the place of the old word when people step on tacks, put up stowes or sit on place the first of the state of the control of the Bible. Passagree upbolding polygamy, wars of externimation, siavery and religious persecution should not be attributed to a perfect ited. The good that is in the Bible will be saved for man, and man will be saved from the evil that is in that book. Why should we worship in God what we defeat in man?"

"Of ourse it will make no difference with Talmage. He will make shool just as hot and smoly and uncommon sense."

"Hot pout has th

she would condemn Burns or Shelley for that reason?"
"I have not read Miss Clereland's book, but if the
author condemns the poetry of George Eliot, she has
made a mistake. There is no poem in our language
more beautiful than 'The Lorers', and none loftler
or purer than 'The Choir Invisible.' There is no
postry in the 'beyond.' The poetry is here—here in
this world, where love is, in the heart. The poetry
of the beyond is too far away, a little too geogral.
Shelley's skylark was in our gites, the daisy of Burns
grew on our ground, and between that lark and
that daisy is room for all the real poetry of the
earth."—Boston Evening Record.

Dr. Schliemann's Cow Idols.

Dr. Schliemann's Cow Idols.

The many cow-idols, dug up by Dr. Schliemann in his ancient palace at Tiryns, are apt to revive the interest in a controversy from which he has certainly come out as the victor.

Animal worship is one of the oldest cults. Its remands are traceable in India and Egypt, as well as in Troy and Greece—nay, among our own. Touch tools forefathers. The cow and the steer, more especially, are to be, met with in the mythology of many nations, as symbols of a cosmogonic force, in a nourishing or creative sense. In the oldest Egyptian representations relating to the creation of the world, the cow, coming out of the primeral waters, appears as the mother of the young god. Heslod's Gaia is both the Cow and the Earth, the nourishing mother of all forms of existence. So is the Teutonic cow Audhumla, from whose doings, in the rise and origin of all things and beings, the very gods were fabled to have sprung.

Sacred, gold-horned cows—reminding us of the Mycenean Idols—appear in the lays of the icelandic Edda, even among the ancient Hindoo. In German and Scandmarlan myth, cows and steers play so larges a part that we are impressed thereby in quite a Mycenean or Trojan manuer. When the Teutons and the Cimbrians inde on their war-raid, 2,000 rears ago, they carried a brhyen built as a sacred idol with them. Captive Roman, before being set free by them, had to take an oath ou that built image. A sea-steer was said to be pregenitor of the Frankish royal race of the Merowings. The kings of that line, symbolically preserving the old mythic tradition, drove about in a car drawn by a team of oxen. A golden buil's head was found in King Chilperic tomb. Sacred cow were taken by Norse kings into battle as diviré guides and protectressee. So it is recorded of the Swedish king, Elseen Bell, and his sacred cow, Sibilija. There is a similiar record about King Oegwaldr. Cows were often used by the Northmen as prophetic leaders on important occasions.

sions.

Shall we then wonder that the founder of Ilion (Ilion or II, whose name, possibly has contract with the Saxon chieftain's name, Elia) was guided by a speckled cow to the place, in a chasse for the selection.

Notes and Extracts on Miscellancous

Philadelphia gives all her policemen this year a tree day's vacation.

Only ten tunes were known in New England in the first ninety years.

Two per cent of the population of Bell County, centucky, is charged with murder. Jay Gould is said to be determined to have the astest yacht in the world'if it takes a million.

By the end of 1886 the reconstitution of the French var material will have cost 2,170,000,000 france.

A Georgia man tried to cut the cords in the feet of is daughter, so that she could not imperil her soul

There seems to be trustworthy evidence to the fact that boiled celery—not the raw stems is a preventive

President Lincoln appointed five Supreme Court Judges, Grant four, Hayes two, Garfield one, and Arthur two.

The milk crop in England is of more value than be wheat crop, being worth £30,000,000, or about \$150,000,000.

Chili pays a bounty of \$5 a head for the scalps of condors, but the birds are so sly that it does not pay to hunt them. Paper bottles now made in France are built from sheets of paper rolled together and cemented with albumes, lime and alum.

Ganga is an intoxicant made from hemp, ome of the Asiatics who drink it are distinguish hemselves by the wildest atrocities.

There are 1,000 kinds of pears, 1,500 sorts of apples, 150 plums, more than 150 varities of gooseber-ties, and about 125 strawberries.

nee, and about 125 strawberries.

Grape plants are to be taken from this country by
the Austrian Government, in the hope that fresh
vines will resist the destroying insects.

Rev. Charles Babbage has been pastor of the Unitarian Church at Pepperell, Mass., for fifty-three
years. He thinks he has earned a rest and will resign.

Mus Claveland's book

Miss Cleveland's book was written on Irish linen paper. She is the first lady of the White House to write, or rather to publish, any continued literary work.

Alaska pays a greater revenue to the general gov-ernment, in proportion to the population, than any territory now or heretofore in existence in the United States.

States.

A drop of liquid auris chloride or argentle nitrate, mixed on a piece of glass with metallic zinc or copper, will make an instantaneous growth of gold and silver ferns.

silver feros.

Edmund Hoyle, the patron saint of old-fashloned whist players, was born over 200 years ago, and lived to the advanced age of ninety-seven, dying in Cavendiab Square, London, in 1759.

Mr. Roe, the distiller, who spent \$1,250,000 in restoring Christ Church Cathedral, Dublin, and built be National Synod Hall for the Irish Protestant Church, has fallen on evil times financially.

the National Synod Hall for the Irish Protestant Church, has fallen on evil times financially.

In Rio Janeiro is a large and gloomy convent in which the wives of soldiers are confined during their busbands absence. The barbarous custom is sanctioned by age, and one woman has been confined twenty-five long and dreary years.

Everybedy in London who has daughters to marry gives a ball, if possible, inasmuch as, if they do not, their girts, unless possessed of some extraordinary attraction or very high rank, receive scarcely any invitations to such entertainments.

The two officers of the Moorish army and their interpreter, who have been instructed four months in gun repairing it the Winchester Armory, in New Haven, have sailed for Morocco. They will teach the Moors how to use and repair American firearms.

In a recent review of the once despleed Persian army 10,000 finely uniformed and equipped soldiers were in line. Russian instructors for the caralry and Austrian for the infantry and artillery have brought the troops up to agood standard of efficiency. There are some thirty-Postoffices mentioned by a Washington letter-writer as paying their incumbents less than \$1 a year. The postmaster at Redaila, N. C., drew nine cegits last year, but under the two-cent rate it is probable he will not receive more than six cents.

cents.

On the northeast shores of Asia corn cannot be cultivated at 50 degrees north latitude, although in the interior it matures as far north as 62 degrees. On the eastern shores of America the Northern limit of its growth is 50 degrees, and on the Western shore it reaches about 57 degrees, while in the intermediate country it is known to grow as far as 65 degrees.

Miss Adels Field in a communication and as the statement of the statement of

ate country it is known to grow as far as to argitect.

Miss Adele Field, in a communication made to the
Academy of Natural Science of Philadelphia, reports
hat the common earth worm, after its head has
been cut off, has the power of regenerating the
whole of the dismembered-portion. She recounts
her experiments with such infauteness of defail as
a compared to the common the conclusions was imher experiments with such seems to show that error in h possible.

possible.

Some of the coast negroes of Africa still worship the shark and regard its stomach as the road to paradise. They offer it poultry and goals two or three times a year, and at least once a year try to propiliate it by offering a ten-year-old child. The little victim is bound to a post in the sands at low water, and, as the tide rises, mingles its shrieks and screams with those of its mother until the ravenous fished drag it out of sight.

win those of its mother until the ravenous fishes drag it out of sight.

The Hindoos of that chees was the invention of an astronoines who discribed several thousand years ago, and who was possessed of supernatural knowledge and acuteness. The Greeks claim that it was the invention of Palamedes to begule the tedium of the siege of Troy. The Arab legend is that it was devised for the instruction, of a young despot by his tator, a learned Brahmin, to teach the youth how king was dependent upon his subjects for safety.

A new industry in the Southern forests is the ultiration of the needles of the long-leaved pine—Pinus palustris. The leaves are soaked in a bath to remore the gizzing, then "crinkled" for stuffing cushlons and other upholstering purposes. They are specially valuable on shipboard and other places where furniture is in danger of becoming infested with insects. The turpentine which remains in the leaves makes a most inhospitable abode for these annoying insects.

Several famous writers and orators of Boston were speaking of their lecture experiences, when the subject of pay was brought up. Each was certain he had received the availest sum. But Dr. Halmas

speaking of their lecture experiences, when the subject of pay was brought up. Each was certain he had received the smallest sum. But Dr. Holmes made a climax by saying: "Listen, gentleman. I had engaged to give a lecture for \$0. After it was over, a grave-looking deacon came to me and said: 'Mr. Holmes, we agreed to give you \$5, but your talk wasn't just what we expected, and I guess that twe-fifty will dew."

The limitation of yellow fever to restricted are one of the characteristics of this disease, even we pidemic, and it takes some curious phasea, specific gravity of the poisous is great, and it cling surfaces. "Frequently .its rate of progress maintaineastically defined," say Dr. F. W. Rellier, many feet per day independent of any recognized.

Uncerthly Sound!

To the Entire of the ments of the ments of the search of the case appears.

The most recent volcable erurition in the United States was that which half-filled Feather Lake, Sallie and Mary, are twin girls. When they were about fourteen pears of age their mother seat then off one day about 10 c'clock, a. M., and they were to return about 1. They were only going a short distance into the country. Their mother told tilem to be smart, and get back by one o'clock, and she would have them a good dinner ready by that time. About 11:30 the mother, who was then in the back yard, heard Sallie's footsteps as she came in from the gate along the parement to the front door, in through the hall (she knew her walk from Mary's by her quick, nervous step) into the kitchen. She spoke in a load voice that her mother could hear distinctly in the yard, and axid:

"Ms, pour movel have't, Sallie. What did you come home so soon for?"

Sallie broke sit into a langh and ram back out of the kitchen through the hall, onto the parageant, and out at the gate. This her mother heard all very distinctly, but wondered why Sallie came home so early. When they came home at one her me additionally, but wondered why Sallie came home so early. When they came home at one her me additionally, but wondered why Sallie came home so son; This her mother heard all very distinctly, but wondered why Sallie came home so early. When they came home at one her me additionally, but wondered why Sallie came home so early. When they came home at one her me additionally but the parageant and out at the gate. This her mother heard all very distinctly, but wondered why Sallie came home so done the sall came home so done the sall came home so done the sall was a sall came home so done the sall came home so done th

As carrier pigeous in China are frequently molest-ed by birds of prey, an ingestous plan for protection is employed. Ten small bamboo tubes are attached to the bird's tail by means of threads passing under the wings. The hasty flight of the bird produces a whistling sound, and this keeps birds of prey at a rafe distance.

A life prisoner in the penitentiary at Charleston, Mass., claims to have a builet in his head which be can feel move whenever he shakes his cranium. He has sold his head to a doctor for \$15\$, with the provise that he is to keep it until his life sentence has expired.

PLAGUE-STRICKEN PLYMOUTH Does a Similar Danger Threaten Everyone of Us?

How Public Attention is Directed to Personal

ter (N. Y.) Correspondence Inc "Judge," said a young lawyer to a very successful senior, "tell me the secret of your uniform success at the bar."

at the bar."

"Ab, young man, that scret is a life study, but I will give like you on condition that you pay sill my bills during this session of court."

"Agreed, sir," said the jundor.

"Evidence, indisputable evidence."

At the end of the month the judge reminded the young man of his promise.

"I recall no such promise."

"Ab, but you made it."

"Your evidence, please?"

And the judge, not having any witnesses, lost a case for once!

The man who can produce indisputable evidence wise public favor. I had an interview yesterday with the most successful of American advertisors, whose advertising is most successful because always backed by evidence.

"What styles of advertising do you use?" I asked H. H. Warner, Eq.
"Display, reading matter and paragraphs of testimonlais."

"Have you many testimonlais?"

moniais."

"Have you many testimonials?"

In answer he showed me a large cabinet chockfull.

"We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning paragraphs.

"Have you many tesumonass."

In answer he showed me a large cabinet chockfall. "We have enough to fill Boston, New York, Chicago, Si. Louis and Philadelphia morning papers."

"Not a tithe. Wonderful as are those we do publish, we have thousands like them which we cannot use. 'Why not?' Let me tell you. 'Warnet's safe cure' has probably been the most successful medicine for female disorders ever discovered. We have testimonials from ladles of the highest rank, but it would be indelicate to publish them. Likewise many statesmen, lawyers, clergymeo, doctors of worst-wide fame have been cured, but we can only rifer to such persons in the most guarded terms, as we do in our reading articles successful?"

"When read they make such an impression that when the 'veil days' of ill health draw nigh they are remembered, and Warner's safe cure is used."

"No, sir, it is not necessary now, as at first, to do such constant and extensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm ekeptics and to impress the merits of the remedies upon new consumers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing the sick, we have to use the reading-article style. "People won't read plain testimonials."

"Yes, sir, thousands admit that had they not learned of Warner's safe cure through this clever style they would still be alling and still impoveribing themselves in fees to usuccessful 'practitioners,' It would do your soul good to read the letters of thanksgiving we get from mothers, grateful for the perfect success which attends Warner's safe cure when used for children, and the surprised gratification with which men and women of older years and impaired them by the same means."

"Are these good effects permanently"

"Of all the case of kidney, liver, urinary and female disease, we have cured not two per.cent. of them report a return of their disorders. Who else can show such a record?"

"Are these good effects permanently"

"Of

A celebrated smitarian physician once said to me.

A celebrated smitarian physician once said to me.

The secret of the wonderful success of Warner's
safe cure is that it is sovereign over all kidney, liver
and urinary diseases, which primarily or secondarily
make up the majority of human allments. Like ali
great discoveries it is remarkably simple."

The house of H. H. Warner & Co. stands deserved,
by high in Rocheeter, and it is certainly matter of
congratulation that merit has been recognized all
over the world, and that this success has been unqualifiedly deserved.

PEN POINT.

The French have more suspension bridges than ny other nation on the globe.

100 Doses One Dollar

Is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. It is an uprasswerable argument as to strength and econosity, while thousands testify to its superior blood-purifying and strengthening qualities. A bottle of Hood's Sarsaparilla contains 190 desse and will just a month, while others will average to list not over a week. Hence, for economy, buy Frogr's Sarsaparilla.

A floating island about 100 feet square, is at pres-t an interesting object in that portion of Lake arrebesic, Me., known as the "Black Pond."

Another Life Saved.

Another Life Saved.

About two years ago, a prominent citizan of Chicago was told by his physicians that he must dis.

They said his system was so debilitated that there was nothing left to belid on. He made up his mire do try a "new departure." He got some of Dr. Pierces "Golden Medical Discovery" and teck it according to directions. He began to improve at one-certifulty of directions. He began to improve at one-He kept up the treatment for some months, and is to-day a well man. He says the "Discovery" saved his life.

Somebody fired a shot from a Chicago train as it entered Milwaukee, and the ball crippled the child of Nicholas Barbian, a farmer from the town of

"Frailty, thy Name is Woman."
-Hamlet.

That she is frail, often in body,
"The frue, his true 'lis a pity,
And pity 'is, 'lis true."
Dr. Pierce's "Favorite Prescription" is the best restorative ionic for physical fraility in women, or female weaknesses or derangements. By druggists.
Price reduced to one dollar.

Indignant citizens at Wabash, Ind., are worrying Mormon missionaries who have recently infested that section.

Victims of youthful indiscretions, suffering from nervous "sebility, lack of self-confidence, impaired memory, and kindred symptoms, should send 10 couls in samps for large illustrated treaties, giving means of certain curs, with numerous testimonials. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

The leader of the Adventists has fixed the last day of the world on May 14, 1886.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggista.

It cost \$8,400 to remove the los from the wherees in Montreal.

A mule's kick is not as certain to hurt as N. K. Per sale, wholesale and retail, by the Emissio-Prince rown's Ess. Jamaica Ginger is certain to cure pain.

A Bank

may fall, and yet, by wise management, to get the best remedy at the outset, inregain its credit. So, also, if wise counsels are followed, the strength and vigor of waste of money, but useless suffering, a failing constitution may be restored.

Many cases like the following could be cited: Frank Laprise, Salem st., Lowell, Mass., says, that on account of impure blood, his whole constitution was shaken.

After taking Ayer's Sarsaparija freely for a month, his health was restored, and his original vigor regained.

Speculation

Ayer's Sar saparilla

saparilia cured me of Dyspepsia," writes
Evan Jones, Nelson, N. Y. Mrg.-A. 21.

Evan Jones, Nelson, N. Y. Mrg.-A. 21.

There is no medicine in the world-qual to
for the blood debilitated me, and caused
very troublesome scrofulous bunches on
my neck. Less than one bottle of Ayer's
Sarsaparilia has restored my appetite and
strength. It has also greatly lessened the
swellings. I am confident they will be
entirely removed by continued use of the
strength. Three bottles of
Ayer's Sarsaparilla have made a new man
of me. I am entirely curedn' Doctor T.
N. Y., was afflicted, from boyhood, with
scrofulous sore throat. Four bottles of
Ayer's Sarsaparilla cured him, and he has

Never

. Prepared by Dr. J. C. Aver & Co., Lowell, Mass. U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

CALIFORNIA.

"THE CURRENT" CHICAGO. The great Literary and Family Journal of our time, tions, 44 yearly; 6 no., \$2.50. Buy it at your newa-dealer's-8end 19 cents for sample copy. For advertising apply to Lord & Thomas,

FANCY WORK Profitable and Permanent Employment furnished a dies and Misses at their own homes, so simple that a child 10 gas old can learn in one week. Seed 10 cents for patterns and fail particular. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

S.S.S.MAR INDIGESTION CURED.

ROCKFORDWATCHES



JAMES PYLE'S

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

RAYES LABOR. TIME and SOAP AMAZNGLY, and circs universal satisfaction. No
family, rich or poor, should be without it. Sold by all-grooms. BTWARE of indications well designed to misless! FRAREINE is the ONLY SAFE labor-saving compound that at ways bears the above symbol and same and above symbol.

THE GREAT

SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS.

Failure

The Cause

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., was the failure of his kidneys and liver to properly perform their functions. He was permanently cured by from Dyspepsia, scarcely taking a meal, until within the last few months, without enduring the most distressing pains of cured of liver and billious troubles by Indigestion. Ayer's Sarsaparilla saved my life. My appetite and digestion are good, and I feel like a new man." "Two bottles of

Fails

since been troubled with the disease. . . to yitalize the blood and expel impurities.

ia man



Trains.
"Trains of male at all principal Ticket Offices in
the United States and Canada. Baggare checked through and rates of fare al-ways as low as competitors that offer less advan-tages. For detailed information, get the Maps and Fold-ers of the

CREAT ROCK ISLAND ROUTE Al your mearest Ticket Office, or address R. R. GABLE, E. ST. JOHN, Free. & Gent Mgr., Gent Tal. & Past. Ag., CHICAGO.

FREECIFT! A copy of my Medsense, Book will be sent to any person afficient with consumption, Bromchitte, Asthma, Sore Throat, or NasaCatarrib. It is elegantly printed and illustrated; 144 pages
[2mo, 1879. It has been the means of saving many valuable
items. Send name and post-office address, with six cents are
items from the means and post-office address, with six cents are
set for mailing. The book is invaluable to persons suffering
with any disease of the Nose. Throat or Lungs. Address

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.	Cun
Banner of Light, Boston, weekly	8
Medium and Daybreak, London, Erg., weekly	8
Offre Branch. Utles, N. Y., monthly	10
The Shaker Manifesto. Shakers, N. Y., monthly.	10
The Theosophist, Adyar. (Madras.) India, month-	
	50
The Liberal Age, Philadelphia	05
Light for Thinkers, Atlanta, Ga	05
The Mind Cure, Chicago, monthly.,	10
EXPERIENCE LABO IN DEMAN II	CD

MATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism

Embracing the various opinions of Extremists, pro add con-spector with the Author's Experience, by the Author-o' "Vital factories Come"

Price, \$1.50; postage, 10 cents.
For sale, wholesale and retail, by the Extreso-Paulo
CAL PUBLISHING HOUSE, Chicago.

INCIDENTS IN MY LIFE. SECOND SERIL

We have to stock several au By D. D. HOME, the Medium:

a name known throughout the world, and excepting during to his life and experiences as a medium reasons there to fee unusual thin section. The book us a function to doth, and constating \$74 pages, princed on longry po-tention of the prince which it is intend and paid, is \$1,00, we will observe the left has been by sincile to readers of year and the prince of the prince of the prince of the Toronto Whitehalton and result, by the Readers of the a. Functionary House, these paids are the prince of the pr

DANIEL DUNGLAS HOME,

A SUPERB OFFER

A First-Class Sewing-Machine,

A First-Class Weekly Paper.

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEERLY JOURNAL, one year

EVERY MACHINE WARRANTED FOR 5 YEARS.

Chicago Weekly Journal

SAMPLE COPY

JOHN R. WILSON, PUBLISHER.

Chicago Evening Journal, 159 & 161 Dearborn St.,

Chicago, Itt.

GUNN'S

Newest Family Physician;

HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M. D., Author of "Gunn's Domestic Med

ASSISTED BY

JOHNSON H. JORDAN, M.D., weral acteutitic writers of the highest er

. 210th Edition, Revised, 1885,

Giving later Remedies and Helpful Suggretions for Einer, engles and Health. Every Family Should Have It.

Every railing Should have an about the House-raily to be consulted at any moment when in the House-raily to be consulted at any moment when inciden sickine a and unforceson accidents render immediate rails written in the plain hanguage of the people. Any read it is written in the plain hanguage of the people. Any read II contains the result of the life time study, insertice and labor of one of the most noted medical writers of the country, it can hardly be that any one condit write such a book better than he, and as has been seen, his labors have been largely supplemented if y the best writers.

The chapter giving the latest scientific

SANITARY INSTRUCTIONS

CHOLERA

is expected. Dr. Jordan's reunedy for the cholera has prove one of the best ever tried. His experience during the fear ful epidemic of 1849 placed him forement in her ranks o physicians for the treatment of that terribe diezae, dit greeription fayers no that it can be prepared by any simple

DANIEL AMBROSE, Pub'r, 60 Brarborn St., Chicago, Ill. IS DARWIN RIGHT?

OR, THE ORIGIN OF MAN. BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," atc. ARREST W USI FEEDEL, "SOEL OF TRIBES," See, handsomely illustrated. If shows that mad is not of intrach-nationally illustrated, if shows that mad is not of intrach-cally defective, because it is expected in a special cally defective, because it is extended by a production. It is scientific, pitain, eloquent and convincing, and probably sheds more light upon inputs origin than all the volumes the pressure has given to the public for years.

For all, which said and related by the RELIGIO-PHILOSOPPI. CAL PUBLISHING HOUSE, Chicago.

DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston,

I S now diving stiention to the treatment of chronic diseases, aided by purchametric diagnosis and the use of new resulted discovered by himself. His residence is in the most elevated, healthy and picture-sous location in Boston, and be con receive a few invalids in his family for medical care.

Milk BUCHANAN continues the practice of Psychometry-full written application, and the continues of the practice of psychometry-full written applies in, three dollars.

SARAH A. DANSKIN

PHYSICIAN OF THE "NEW SCHOOL

Office: 481 N. Gilmore St, Baltimore, Md.

During fifteen years past Man Danugin has been the pupil of and medium for the spirit of Dr. Henl. Rush. Many cases procounced hopeless have been permanently guard through her instrumentality. Ble is claimatised and clairvoyant. Reads the interior condition of the patient, whether present or at a distance. Been a claim to the patient whether present or at a distance, been greatly been a process of the first present on the world of spirits.

Note of spirits.

Application by letter, encolonic Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

Propagated Expedied by Err. Dankin, in an antilling evening for all diseases of the Throat and Lungs. Terrary Lat. Consent Prior 12 do not be the Consent Prior 12 do per bottle. The State of S

DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great inzury and most po-agent. Nearly all forms of Insease Rapidly Dua Their Influence when properly administered. Deen are delighted with the agent. Nearly all forms of Inetes Rapidly Disappear Und.
Their Influenced when properly selfministered. All who is
taken Influenced when properly selfministered. All who is
taken can be nearly to their great councils produce
them as none and judge for powerful
ELECTRICITY A REPECIALTY. The
Thermal Bath, as given by us, is par excellence in Nerson
Oped for Ladies and Gentlemen from T A. M. to 9 s. y
Bundays 7 a. M. to 12.

A weekly Journal for Spiritualists and other students of occili. Philosophy. Published at Ave Marie Lane, London, England. Price, portland, is per assistant, in advance Subserptions taken at this office.

Light for Thinkers.

Published Weekly at Atlanta, Ga.

G. W. KATES Editor.

A. C. LADD, Publisher
Price 11.50 per annum.

LONDON AGENCY

OF THE

Religio-Philosophical Journal,

John S. Farmer, effice of Light, 4 Ave Marie Lane, London, Eng. Subscriptions received. Specimen copies an piled at three perce. All American Spiritual books supplied.

BOOKS

Spiritualism, Psychical Phenomena, Free Thought, and Science.

The crowded condition of the JOURNAL'S advertising of turns a precludes extended advertisements of books, but in-restigators and buyers will be supplied with a

CATALOGUE AND PRICE LIST

JNO. C. BUNDY, Chicago, III. LILLINGSTON'S

WEATHER FORECASTS FOR 1885 see Forecasts are calculated by C. H. Littingston, is years the publisher of the late Frot. There almas are deduced from his Thory and from data by which explanations. Simplified and made practical, whether storms predicted with the published and the process of the published to know the approach of Frost, etc., etc.

Price, 5 cents. Pamphlet form."

POEMS OF THE LIFE BEYOND AND WITHIN.

Voices from many lands and centuries saying. "Man, then EDITED AND COMPILED BY G. B. STERBING.

"If begins without Hindoo poems and will be of interest, not only to spiritualists, but to all who love the quickening of the best poem;"—"SIRACUS STANDARS."
"I bear type-and thutod paper make fit getting for he rich contents."—"BOGENETES UNION. "The world will thank Mr. skebbons for his work long after be is note?"—Jaims G. Claim, livers and prices."—

"The selections show culture and schedurillabe From all the panes floats a sweet pertune of points, and there is no apol or hierarch. No one can read without feeling circular and remobiled by the requisite views of a forther life. P. is in and complete the contractive views of prices in the pane Son Turney."—Here-

PIANOS and ORGANS

SPECIAL DISCOUNTS to Churches, Lodges, and Sunday schools

ESTEY & CAMP,

188 & 190 State St., CHICAGO,

203 North Broadway, ST. LOUIS.

PILLOW SHAM HOLDER. AGENTS



\$1.50



wanted in every bosse. The agent calls and selts pot to put up a r to show how they work. 2 times out sale is made rather than have them taken down, as it to perfection. Retail price, in \$1.50. Secure territory at other. \$1.50

It is postilvely better than any other hold form the good points of all Holders, and the holded and Table fillows the feet that it has no TO CATUS. NO BARRIED NATLS YOU BUTN YOU RELY OF THE STREET WAS ALL AND STREET THE STREET OF THE PROPERTY OF THE STREET AND will be cent to any reliable per

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois

olds. Of different origins and histories the two classes of immortals are happy associates. And wondrously peculiar is the history of the human immortal. He comes in vested and white robed in the unique glory of Christ's atonement. For this he is gazed upon as a rare variety in the living worlds. He stands also at the transition point between the animal and spirit worlds. He the summit of material nature, with a c-liumn of living ranks beneath him, and at the base of the spiritual column, which as spirit, is more entirely like God, though conceding man in the atonement unparalleled superiority. And who doubts that, as the individual man enters this new region, he will be met, by the beatified friends who have gone before him, with glorious welcome? And how wonderful the grand society which he now joins of the great and good in the world's history; the champions of truth and right in the earth, the glorious army of reformers, confessors, and martyrs, crowned with presence of the Great Head! For though Christ be bodily enthroned in the highest heavens, yet is he present to the eyes unimpeded by distance of those glorified spirits. They are "with Christ," as Paul so carnestly desired. And now, upon the perfectly happy consciousness which we have above described as the basis, how does our joyful anticipation build a wonderful superstructure of felicity in action, filling the completeness of the being and rendering it an ever-living rapture. To our faculties, enlarged into new power, there are treasures of glory, "an exceeding weight" (as if it were solid) "of glory" to be opened, which it might take an eternity to realize, enjoy, and exhaust, in which the redeemed will have their full active share. Nor does the blissful tranquility of the inner, ethereal world contradict the possibility of events of transcendent magnitude and interest. The very phrase with which the New Testament designates our vast faturity, epochs of epochs, suggests the thought of events of transcendent magnitude and interest. The very phrase wi

Notes from Britain.

Notes from Britain.

To the Editor of the Religio Philosophical Journal:

My lattention was drawn to the fact that my last contribution was headed. "Notes from England," and written in Scotland. The Scotch people, warm hearted and true, are pardonably jealous of being regarded as a county or province of England and object strongly against the tendency which, unthickingly I believe, is growing up in England to denominate imperial matters Knglish, such as the English parliament, English army, etc. The contention is that the Scotch were hever conquered, and agreed to unite with the English under the name of Great Britain; that, therefore, in all matters concerning the whole people, Britain and not England should be spoken of. I plead guilty, arl ask patdon, promising neverwell, unless I forget—to slip again. My sympathy with the Scotch, my admiration for their many sterling good qualities, and, too, a feeling that Scotch blood runs in my velustogether with the fact that it is now the land of my adoption in which I have found a happy resting place, all combine to make me feel anxious to do them justice. I think their protest a most natural and just one, although, as a cosmopolitan I hope for the day when nations, and national prejudices—aye, national patriotism will end, and in place, the Republic of the peoples of the earth be inaugarated, when brotherhood will rank higher than patriotism. We shall then cease to be English, Irish, Scotch, Fronch or German, being men and brotherhood will rank higher than patriotism. Spiritualism.

Miss Owen, in reply to my note, has frank-

being men and oro.ners ints, and these arterwards.

GRESTIAN SPIRITUALISM.

Miss Owed, in reply to my note, has frankly avowed herself, for which I am glad. I had no other object in view. For Miss Owen personally I have the sincerest respect and admiration; believe her to be thoroughly earnest and perfectly honest in the views she holds, but at the same, time equally believe her mistaken in the course she pursued in this land. But as American Spiritualists will now fully understand her position and know what to expect, the ground is clear and I wish her success in her work, if it does no more than set people thinking, and help them to the better way of life and into the pure air of truth. pure air of truth.
MEDIUMSHIP.

MEDIUMSHIP.

At once the despair of science and the gordian knot of psychologists, mediumship as the portal of the unseen puzzles and perplayes us with its limitations and extensions. My attention was drawn to Mrs. Watson's lecture which caused such a storm, and in it I found much which I could thoroughly endorse; but, again, it struck me that there were generalizations which covered far too much ground and involved the fair orator in difficulties which have been pretty well hit off in the correspondence since published. Is it not a question of fact? Are we sufficiently acquainted with the nature of mediumship in its varied and constantly varying expressions to say what can or can not be? Remembering that no theory is satisfactory but that which covers the whole ground of the facts. I am of opinion that there are facts on record of the manifestation of spirits of a mischlevous—aye, malignant disposition. I on record of the manifestation of spirits of a mischlevous—aye, malignant disposition. I rule the term "eyi spirits" out of court, because none are wholly evil. They may be animated by envy, hatred, malice, pride, or even lust, but the diviner possibilities are there, dormant if not active. In my short experience I have known of a 'few cases in which spirits have manifested the evil spirit (disposition) of hatred and malice, and one such fact proves the possibility that unkind and dilloring persons can communicate as well as true and trustworthy folk from over the border.

as true and transtworthy folk from over the border.

A drunkard in this life may in controlling impel, a medium to drink, the old habit and association being strong within such an one. How much or how little personal gratification may be gotten from the transaction, by such a spirit, I do not know, but a slender girl under control of a German student in the house of a friend of mine, went to the cupboard, took from it a bottle of gin, poured out a wine glassful (the gin being above proof) and drank it "neat," without showing the slightest ill effect, so far as she was concerned gurning and swearing, and singing the whole time for several hours. The girl, herself, was pure minded and true, and altegather unacquainted normally with some of the outbrused.

Such facis illustrate, to my thinking, that mediumship is a "dangerous particular the mediumship is a "dangerous particular the particular the particular that an element of the particular that an element of the particular that an element of the subject psychologized. Thus, we know the influence which indecent pictures also print exercising a stimulus in the direction of enemality upon a medium could be significant to experience, yet by sympathy the subject psychologized. Thus, we know the influences which indecent pictures also print exercising a stimulus in the direction of enemality upon a medium could be significant that the support of the subject psychologized. Thus, we know the influences which indecent pictures also print exercising a stimulus in the direction of enemality upon a medium could be significant to extend the subject psychologized. Thus, we know the subject that the direction of enemality upon a medium could be significant to exercise the subject of the subject psychologized. The direction of the subject psychologized in the direction of enemality upon a medium could be subject to the subject psychologized. The subject the subject psychologized in the direction of the subject psychologized in the direction of the subject psychologized in the subject psyc

In the afternoon at the stand, the opencontrolled the most harrowing stories or
in the past earth lives of the supposed spirit
morally and wicks lines; then the presiding
mid-trees of the centred of analytic
morally and wicks lines; then the presiding
mid-trees of the centred of analytic
fallen one to take centred of analytic
tiles done and medium No. 1 is then supposed
to be controlled by the angel Galrin, who
supposed to be controlled by the angel Galrin, who
supposed to be controlled by the angel Galrin, who
supposed to go to 6 of and lay the case before
this. Derign the literature and declares
that the culprit may go up to the 4th, 5th,
for 10th pehry, or else affirms that he must
these sitters have thus been the means of retending some bousands of earth-born spirits,
etc., who would otherwise have still been in
the sitters have thus been the means of retending some bousands of earth-born spirits,
etc., who would otherwise have still been in
the sitters have thus been the means of retending some bousands of earth-born spirits,
etc., who would otherwise have still been in
the sitters have thus been the means of retending the majer the standard of the standard of the standard of the majer to the standard of the standard of the majer to the standard of the standa

modern genius are bere. It pays even in a dinancial sense to lead decent, pure, clean lives. Where we find the purest life we find the richest material results. So we have seen in New England one reform after another instituted.—The Pilgrims were not cowards; they believed in plain speech. This style of speech may sometimes be necessary now, but we live in a more charitable age.

The religious changes have also been marked. We breathe to-day a new atmosphere. The Puritans of 1785. Scientific investigation and free thought have produced great changes. There is a wide difference between the conception of beity held by the Puritans and the Unitarians, yet the Unitarians grew from the Puritan stak. Where there are great spiritual ideas and a clean life or an approach to these there must be changes.

What do the people believe is of onset? They believe in liberty The believe in 1000 to the privilege of abusing the body subordinate to the spirit, not of induced in the purity gives the privilege of being office of heading in drunkenness or licentiousness; that is slavery to appetite and desire. The people at Onset also believe in progress. The idea of evolution was taught in the writings of early Spiritualists before scientists took it up. The idea is that to-morrow is ever better than to-day; the universe is so ordered that this must be the case. Sometimes it seems that the race is not progressing, but looking at the wide world progress can be noted. There is a power that works for righteous-ness in the world of matter and mind. The strange thing is that all religious beliefs go through such persecution at the start. The new thing is that all religious beliefs go through such persecution at the start. The new those we belindly things of the serior of the truth, first satisfying ourselves that the new thing is the true thing. Spiritualism is the outcome, the invitable consequence of the spirit of the Fligrims. This new gospel comes to us to-day because on thoughts are foreward, but among the pioneers of the truth, fir

NOTES FROM ONSET.

To use Editor of the Belligio-Philosopotical Journal.

A disappointment met the vast multitude that had gathered at Onset during Saturday, to witness the annual lillumination. The morning hours opened with a severe rain, followed nearly through the entire day by a heavy fog that prevented the necessary arranging of lanterns about the parks and groves by the Association, and a postponement was decided upon. However, the people were entertained with a Band/Concert at the Grand Stand from 8 o'clock F. M., until 9 o'clock. The wast floor of the Temple was covered by oldjand young, enjoying the terpsichorean art: many others sought pleastre in the skating rink and other places of amusement, while the credulous (Spiritualist and curiosity-seekers were entertained at the one-dollar-a-chair shows, so that the people found quite an enjoyable evening minus the one-great event, the illumination.

Bunday, the 26th, was clear, and bright, but very hot, the thermometer registering in the ninestee nearly all day. It was estimated Editor of the Beligio-Phile

that there were more people at the grove during the day than ever here at any one tizes
beform after another
is were not cowards:
peech. This style of
e necessary now, but
able age.
have also been marka new atmosphere,
inot at all like the
entific investigation
duced great changes,
be between the conthe Puritans and the
arians grew from the
here are great spiritfe or an approach to
iges.
Meve at Onset? They
liberty is not license,
lege of abusing the
pupon the rights of
that there were more people at the grove durling the day than ever here at any one tize
Extra trains were run by the Old
Colony from Boston, and from the Cape Cod
Division, and from Fairhaven, and two
steamers from New Bedford.

Mrs. Sarah A. Byrnes; of Boston. spoke at
10 o'clock A. M., on the Religion of Spiritualism. Miss Jennie B. Higgan improvised a poem
on a subject from the audience. "Man's Inhumanity to Man." J. Frank Baxter spoke
at 2 o'clock P. M.
Monday, the 27th, there was a Conference
which included the using of tobacco.

Monday evening J. Frank Baxter and
Charles W. Sullivan gave a musical entertainment at the Temple, in the interest of the
Association, assisted by the Onset Quariette,
Jennie B. Hagan, Miss Lulu Morse, Mr.
Sewali, Frank L. Union, Miss Pool and others.
It was a grand success.

E. Swan Moore is meeting with a generous

E. Swain Moore is meeting with a generous response in the exhibition or his spirit pictures. John Wetherbee, "The Shadows" of the Banner of Light, was at the Grove Sunday.

response in the exhibition or his spirit pictures. John Wetherbee, "The Shadows" of the Banner of Light, was at the Grove Sunday.

Tuesday, the 28th, J. Frank Baxter spoke, his subject belog, "The Present Hour." Among the many topics referred to was woman's suffrage.

Wednesday, the 29th, there was a Conference Meeting at 10 A. M. Dr. H. P. Fairfield, of Rockiand, Me., spoke at 2:30 P. M., as usual taking a Bible stand-point to maintain the doctrine of Spiritualism. J. D. Stilles followed with platform tests, which were never better given by him than on this occasion.

Thursday, at 2:30 P. M., Mrs. Adeline M. Glading, spoke upon the "Influence of Spiritualism." Wednesday and Thursday, Mr. Whitlock held his long talked of Fact Convention in the Temple, which was fairly attended, and was participated in by many of the finediums at the grove, assisted by E. W. Emerson, test medium of Manchester, N. H.—closing with a musical entertainment on Thursday evening, assisted by the young and gifted Louise Marguerite.

Friday at 10 A. M., there was a Fact Meeting at the Auditorium, and at 2 P. M., a Medium's meeting, both of which were well attended and much interest manifested.

The Old folk's concert on Friday evening, under the management of Mr. Charles W. Sullivan, was a grand success. Mr. Sullivan, was a grand success. Mr. Sullivan, presented a chorus of about seventy-five singers, who were assisted by Prof. Crane on the plano, and the Association's quadrille band, and Louise Marguerite. The audience seemed to go almost wild with enthusiasm as the old and familiar tunes were song.

Parties engaged in the construction of a street railway at Onset, have perfected arrangement to be incorporated in accordance with statutes of the State.

Arrivals at the grove: John S. Martin and wife, and Miss Mary Martin, Marblehead, Mass.; Capt. T. P. Brais, Portland, Me.; Dr. A. T. Townsend, Worcester, Mass.; Mrs. H. B. Feary, Lexington, Hil; Mrs. C. K. Reynolde, Washington, D. C.; C. F. Baxter, Mass., S. A. Moree, Philadelphia, Pa.; M

Tennyson's Latest Poem.

The Independent received by cable from London the following poem, which was written by Alfred Tennyson on the marriage of the Princess Beatrice:

ten by Aifred Tennyson on the marriage of
the Princess Beatrice:
Two sone of lore make day of human life.
Which else, with all its pains and griefs and deaths,
Were uter darkness; one the sun of dawn
That brightees through the mabber's tender eyes,
And warms the child's awakening world; and one
The latter rising sun of spousal love.
Which from her household orbit draws the child
To move in other spheres. The mother weeps
At that white funeral of the single life,
Her maiden daughter's marriage; and her tears
Are half of picasure, half of pain. The child
Is happy ever in leaving her. But theu,
True daughter, whose all faithful filial eyes
Have seen the loneliness of earthy thrones,
Will neither quit the widowed crown, nor let
This later light of love have risen in vain,
But, moving through the mother's home, between
The two that love thee, lead a summer life,
Swayed by esch love, and swaying to each love
Like some conjectured planet in mid heaven
Between two suns, and drawing down from both
The light and genlal warmth of double day.



HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

Sold everywhere. Price: Covicus, 50c; Emolyzer, \$1 Sols, 25c; Prepared by the POYTER DRUG AND CREMICAL CO BOSTON, Mass. od for" How to Cure Skin Dis -

NEWBLOOD

NO PATENT MEDICINE SLOPE or with healthy
NO PATENT MEDICINE SLOPE SLOPE

specific.

Believing this to be our duty, we will send, on receipt of 20 cents in 3 cent postal stamps (simply to pay the expenses of advertising and postage), a prescription, which can be prepared by any one, and will cest but little. This compount produces in a short time a good appetite, new blood and its ratural consequence. New Resert, and Life. THE HILDISE MEDICINE CO., 202 N. Casto St., Chicago, life.

Trut 2 cars no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVIII.

CHIGAGO, AUGUST 15, 1885.

No. 25

Beaders of the JOURNAL are especially requested to some in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut It short." All such communications with be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and findiums, interesting fortients of spirit communion, and well authenticated secounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS. FIRST PAGE -The "Lost Con

SECOND PAGE.—Honors to a "Witch." Science ism. Sonatble Thoughts A Profane Man Co-Tartee Young Ladies. Spiritualism at Home.

IRD PAGE.—Woman and the Household. Hyps Remarkable Medical Experiments at Nancy, New Books Received. Miscellaneous Advertises New Books He FOURTH PAGE -The Editor in Yankee Land. St

ohists. International Medical Congress— idemned. The Iconoclast⁶an Essential F

HYTH PAGE .- The Soul's Farewell to the Body. A Die state PAUE.—The Sours Falewest to the Body. A Distin-grathed Member of the Society of Friends Passect to Spirit-Life. The Summer School of Philosophy. Mediumship. Psychometric Delineation of Gen. U. S. Grant, May 10 1832: The Gift of Healing. A Strange Story. What i Mighier Education Means. A Clerical Error. Perfused Questions. Some Account of the Weird Immakes of Glanis erious Sights and Sounds. A Spirit Returns us Appearance of a Bird. Notes and Ex eous Subjects

SEVENTH PAGE —The Miserly Deacon. Ing-ston. Miscellaneous Advertisements.

GHTH PAGE.—Gen. U. S. Grant. Notes from Onset, sadaga Camp Meeting. Letter from Mrs. E. L. W. Miscellaneous Advertisements.

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipples

LECTURE THIRD.

Modes of transit on the lost continent.

There were three principal modes of travel and transportation in our country. First, water-transit. This mode of internal communication was limited to the two principal rivers and the Bay of Alabria. Motive power was applied to water-craft which we shall reserve for description to a future time. Second, a mode similar to your modern railways, but which was also applied to paved roads. The horse was unknown in our country, and white elephants were used only on state occasions. Hence the use of vehicles was dependent on a motive agent. The form of mechanism to which this agent was applied is among the "lost arts," to be revived in the present age. Third, serial navigation.

Our people enjoyed a safe and rapid means of transit in air-ships. They were under perfect control and could be made to accomplish-journeys of prodigious extent in a few hours. This mode was under the exclusive control of the Patriarchal Order. An 'art ship was called by our people Arcopades. Mi its construction the best mechanical skill was brought into requisition. The car-was lifted in the air by an elliptical shaped gas-receiver, which was shout elight.fest across the axis and from eighteen to twenty feet in length. This receiver was constructed of very finely wrought cloth, from a hemp grown in our country. This was woven very close and then exposed to the action of the elements, until it became fulled up and impervious to water and nearly impervious to air and the gases. This cloth was then made into proper shape and stretched upon a frame made of steel and copper wire and whalebone. Next the gas receiver was thoroughly coated with (a compound prepared from four substances, one of which exuded from a certain tree. They were mixed and out. When dry it was both hard and elastic. The canvas was next painted and out when dry it was both hard and elastic. The canvas was next painted and out. When dry it was both hard and elastic. The canvas was next painted and out when dry it was both hard and elastic

ferent directions. On these occasions the patriarchs and nobles visited the various Provinces to inspect the condition of the crops, the state of the buildings and plantations, together with the order and thrift of the people who had been entrusted with the lands and flocks. Those agents of the government who were especially entrusted with the care of Provinces, went in this way on periodical excursions. And the people generally took good care to present a favorable showing to their fathers, the patriarchs.

The wives and daughters of the nobles were often expert in the management of the Areopades, and frequently made excursions unaccompanied by their male companions. Seated in their beautifully ornamented vehicles they traversed the air in joyous freedom.

We will now describe one of those agrial

dom. We will now describe one of those aerial journeys we were accustomed to take in that gratefully remembered past. We will speak from that past in the present tense, that we may convey to you a vivid picture of those experiences which will live forever in our

gratefully remembered past. We will speak from that past in the present tense, that we may convey to you a vivid picture of those experiences which will live forever in our thought.

We are now comfortably seated in our Areopades. We are at a great height directly over the northwestern portion of the continent, above the highest summits of the Azalial mountains. We will take a hasty view of this part of the country. The rocky wastes we behold are several thousand feet above the ocean level. Here the mountains are rugged and wild in the extreme. They look like the moss-covered ruins of some city of the past. Farther down, and skirting these old weather beaten rocks, we can see stunted forms of vegetation, while below this the vendure from our elevation looks like a carpet of velvet green. The scene spread out before us is grand beyond describing. We are now about 2,500 feet above the tops of the mountains. It is a season in which the air is very pure, and with the assistance of an excellent glass, the vision sweeps a wide extent of country. We move north-westerly. The country is very mountainous and rocky. Where the land touches the sea perpendicular walls of rock tower to a great height along the whole extent of coast. In many places the lofty acclivities hang over the sea and no where would it seem possible for a ship's crew to gain a footing upon the land. This portion of the country is hence perfectly secure from the approach of strangers. Among the greater elevations the rocks assume a dark gray color. Lower down the aspect becomes lighter.

Now we are moving in a more northerly direction, keeping directly over the highest propostice.

and greater elevations the locks assume a dark gray color. Lower down the aspect becomes lighter.

Now we are moving in a more northerly direction, keeping directly over the highest mountains. To the left of this mountain axis, we behold the sea, and to the right a broad sweep of country extending down the southeastern slope. We come now to a sudden depression where the mountains break off and trend toward the east; forming a bend like a horse-shoe. Here a valley opens cutting the mountain ridge in two, thus admitting the waters of the Dobreda to the plains of the south-eastern slope. To this point the Azaliel and Morean ranges converge.

Our Arcopades at the height we are suspended in the air, is apparently motionless, but we are moving at the rate of 50 miles an hour. Our possible speed is not less than 100 miles an hour. Moreover, this noiseless journey through the air is most delightful to the sensations.

As we move northward the rocky waste assumes a detres has 100 miles an lover the rocky waste assumes a detres has 100 miles an hour detr

ney through the air is most delightful to the sensations.

As welmove northward the rocky waste assumes a darker hue. Upon the short slope toward the locean, there is but a scanty vegetation. There is no indentation of the land by the sea along this northern coast, while bold precipices, impose a limit to the incursion of the waves. The rocky surfaces in this region present a reddish hue. We are approaching a metalliferous region. This portion is of an iron formation. All the mountain rills in this vicinity receive a reddish tings from the presence of iron oxide or red hematite. This iron belt is very extensive. But we soon pass beyond this belt, for our flight is more rapid than a railway train. Now the elevated summits are black. Examining these rocky wastes with a good glass, we perceive that yolcanoes have written their history with a pen of fire- Farther down the greenish hue of the rocks denotes the presence of hornblende and rich metallic velns.

We are now at a point directly north of the contral partien of the contral partier.

We are now at a point directly north of the central portion of the continent. What a grand view opens before us! By the aid of our glass we can make out the details of objects in the distance. Clouds of mist rise from the surgest that roll against the northern and out. When dry it was both hard and clastic. The canvas was next painted and ornamented according to the taste of the owner.

The gas used for lifting the air-ship was composed of three substances, two of which are known, and one unknown at the present day.

The machinery by which the Areopades was guided and controlled in the air was quite complex. It was attached to the gas receiver in such a manner that the forward part of the stem could be turned up or down, to the right or left, with perfect ease, according to the will of the operator.

The motive-power employed to propel the air-ships will be explained in due time; suffice to say for the present, a complete and perfect mechanism for navigating the air was known and utilized on the home-land of the lost continent.

The Areopades of average capacity was capable of carrying from three to seven persons, while one could easily manage the machine in almost any position.

There were particular days when members of the Patriarchal Order were in the habit of taking aerial Excursions. Hundreds of the last continent.

Here is a volcanic district. We behold but already prich in precious metals.

Here is a volcanic district. We behold the air-ships might then be seen moving in dif-

peer with our glass into the black pit. The sight of the awful chasm almost bewilders the senses. The mouth of the crater is about 2,500 feet in diameter. According to the record of our country it has not been active for several centuries. Moraneta is its name. It is the laftiest summit in the Morena range. [After reporting the above, the scribe consulted an ocean map and found to his surprise that "Compton Rocks" are laid down at the precise point where Moraneta was placed on the map of the lost continent drawn by Mr. James.]

We are now moving in a north-easterly direction. We have our compass and an instrument called Odeometer, with which we measure the distance we travel. With this instrument we also gage our altitude and rate of speed. Much of the north-eastern portion of the country has this volcanic character. It may also be designated a mineral producing region. It presents the appearance of having been riddled through, and through by volcanic activity. Our course is over the axis or highest range which now trends two points more to the eastward. We are now going due east. Directly under our air-ship is a peculiar appearance. It looks as though a mighty earthquake had turned the mountain over, or burst it asunder and driven it in three-different directions. The vast pit resulting from this upheaval is apparently bottomiess. With the best glass we cannot penetrate through the deep darkness. The most fearful commotions have transpired in this region.

vast pit resulting from this upheaval is apparently bottomiess. With the best glass we cannot penetrate through the deep darkness. The most fearful commotions have transpired in this region.

Now we approach a point where the mountain is cut off; where it is suddenly depressed to a lower level. We are over the north-eastern portion of the continent. The ocean on our left is in full view. The mountains and plains stretch out upon our right. The mountain tops in these lower altitudes are covered with verdure—a low, dark-leafed shrub—and as we pass over this region (we have descended somewhat) we perceive the country still opposes, a rugged front to the sea. The whole north-east coast is characterized in this manner. We move southward, and are at last directly over that part of the country where the Dobreda flows into the ocean. The appearance is very peculiar as the channel is narrow and bounded by perpendicular walls of rock.

Now we will change our course and pass up the Dobreda valley. In the mean time we descend to within 500 feet of the ground, that we may obtain a near view of the objects beneath us. We traverse a space of 300 miles, and retain the objects we have noted for further reference. We pause over the eastern portion of Onanatta—the Parent City.

This city is very extensive and divided into sections, where the industries, arts, education and governmental functions are localized in special centers. The Governmental or Parent City is inhabited chiefly by the "Mountain People" or patriarchal race. This race is not an idle or indolent people. On the contrary they recognize the dignity of labor and hold it a sacred duty to engage in some useful employment. Moreover, they are an intellectual, a moral and a cultured people. To them alone belong the science, philosophy and high arts that are known in our country.

We will remind you that our present point of observation is over the eastern portion of the city, This is termed the "artisans" quarter." A wisdom is displayed in locating the manufactures in the

portion.

There are very extensive manufactories, as many kinds of goods used by the whole nation are exclusively made here. The localization of manufactories in great centers is a feature incidental to our form of society, where all great enterprises in which the whole population have an interest, by virtue of their common necessities, are carried on for the benefit of the people and not for private gain.

of their common necessities, are carried on for the benefit of the people and not for private gain.

We see below us immense buildings for the manufacture and coloring of fine cloths, and acres of land devoted to the drying of the same. Here too, are extensive potteries and iron mills and steel works, and crucibles for the annealing of metals and formation of amalgams. But we reserve the details for a future occasion. For the present we afford only a bird's eye view of the forms and movements which we behold. We observe while passing that this artisans' quarter alone contains a sufficient population for a large city. Now as we linger over the eastern quarter a great number of air-ships are coming to meet us. You understand our position: We are seated in one of the royal air-ships; we are halled as a royal party. Each ship has a particular color, and its ensigns flying denote the rank in the Patriarchal Brotherhood to which it belongs. The color of ours is royal purple; and as we come into view, our people approach to do us homage. We will now hold a fixed position in the air until they arrive; for we can halt at any point in the atmosphere, except when we are in the rapid currents of the upper extatum.

Our friends are now around us. We are surrounded by about 500 of these aerial vehicles. Some of them are occupied by women. It is a great pleasays to them to meet and greet us. We will now move in a body, and as we pass along note some observations by the way.

This city, as we said, is extensive. It is divided and classified into distinct depart

the way.

This city, as we said, is extensive. It is divided and classified into distinct departments, yet it presents the appearance of one great city. Every part is provided with easy locomotion. Now we are looking down on the Treasure Building. How grand that over-

arching dome shining with silver! And there is the familiar, walk of Epranetus. Yonder is Silona Avenue with its magnificent structures and parks and statefy frees. In the center of this granetur, suspended like an island in the air, is that "Hanging Garden" [Its temple, its arbors and flowers and fountains and statues, all blend in a form of glorious beauty that seems impossible for the mortal to realize.

Now we see the people gazing upon us as we haver over their city in mid-air. It appears as though millions had assembled to witness our movements. We will issue an order to those who accompany us to recognize their salutations. We have the means of holding communication with our friends in different parts of the country by the display of signals. We attach a wire to a small machine, and turn a little crank, when a number of purple-colored stars, issue forth from a metallic tube. Upon seeing our signal-token our friends all join in the display. The signal from each ship is colored according to the group or order to which it belong. Some are yellow, some blue, some violet, others fiery red, and still others combinations of these. Theses burning emblems are now being discharged in showers from each of the 500 air-ships. A more magnificent display of fireworks is seldom seen. The people below wave their banners and sing their national airs.

In this city and the adjacent country—that is the country of the Dobreda valley—ther is a population of at least 5,000,000. A great number are assembled from the surrounding country, for it is a day of pational celebration. The flower of the nation dwell in this valley—the "Mountain People," the members of the secret and sacred Orders. Here is the center of art and philiosophy and culture. Here are the priests, the seers and prophets who wield the mightlest influence over the civilized world.

As we previously observed, the importance of industrial activity is strictly enjoined upon all as an essential to the welfare of the nominity and the qualities or applicates of mounts,

lands. Arazo'pher he was called—the good, the bright, the shining sun. A noble station was given him, and a palace of ivory, ornamented with gold and silver, was constructed for his dwelling place. The most beautiful maiden in ,ail the land was brought to him by the natives for a companion. Moreover, Arazo brought great wealth with him from his own country which he devoted freely to the spread of learning and the founding of various public institutions. But the real secret of Arazo's influence was his love, which sprang from a deep fountain of spirituality. The people among whom he sojourned, though skilled in those arts and sciences which minister to luxury, lacked the deeper spiritual quality which belonged to our people. When Arazo spoke to the multitude he magnetized them with his power and swayed them like a reed bent by a mighty wind. He remained in Africa about fifty years teaching the laws and customs of his own country. So this land became famous for its culture and prosperity. At that time Africa teemed with intelligent and prosperous nations. Great cities fourished that sent down no records to the later historic periods, but whose burled treasures will become accessible to the new age that is now dawning.

Pinally, while Arazo yet sojourned in the country, great commotions arose in the interior which rendered his stay dangerous. Accordingly he took his family, repaired to his ship, and got away in secret. The people marveled at his sudden disappearance, and as they could gain no clue to the manner of his departure; they became confirmed in the conviction that he was taken bodily up to heaven.

After Arazo had served well the people of his own and other nations, he returned to the Alinda valley to spend his declining days.

After Arazo had served well the people of his own and other nations, he returned to the Alinda valley to spend his declining days. Here he had charge of vast estates where a great variety of productions were raised. A flax was produced here from which large quantities of linen were manufactured. Fruits and cereals were also produced in abundance. The Parent City drew many of its supplies from these estates. Finally Arazo was translated at, the age of 225. And here we will remind you that the life of man was more extended in those days than since the period of written history began. From 200 to 250 years was the average term allotted to the members of the patriarchal race. But we pass beyond the estates of Arazo to But we pass beyond the estates of Arazo to.

200 to 250 years was the average term allotted to the members of the patriarchal race.

But we pass beyond the estates of Arazo to other scenes and other reflections. We approach the Morena Mountains toward the north-west, in the vicinity of the tributaries of the Dobreda. There are evidences here of a less numerous population. The people gather in little communities as they believe in the unity and universality of life. In the Aluta valley may be seen little nests of villages where the population gather in associative life. Off to the right we catch a view of sceneries that suggest the most tender and sacred memories—the Valley of the Fountains slumbering in seauty behind terraces of mountains. Here is one of the secret openings from this valley, and at its exit a palatial building. Here we complete our journey which has occupied us several days, in which we have traversed a distance of more than 2,000 miles. In other lectures we shall present features pertaining to the social life and the intellectual and moral states of our people.

(To be continued.)

Stone Throwing Spirits. The rumbling sounds and the rising of hot

the rumning sounds and the rising of not steam from crevices in the earth over in Chester and Fairfield counties, S. C., about a year ago will not compare to the rain of rocks which is now creating such a sensation near Lancaster. In tenant houses on the planta-tion of R. T. Dunlap, about six miles from town, live Quarter Reese, and Reese Possy. They are quiet, good negroes, and have never. tion of R. T. Duniap, about six miles from town, live Quarter Reese and Reese Posey. They are quiet, good negroes, and have never, so far as known, done, anything to provoke the Almighty's wrath or the wrath of their neighbors, but nevertheless the very zocks of the earth seem to rise up to fall on them and their houses. This wonderful phenomenon of rocks falling has beer going on in that locality, at intervals, for more than ten days, and people from five to ten and fifteen miles around gather there to witness it. The rocks are flint, and vary from the size of an egg to the size of one's head. A peculiarity about them is that they have fallen upon several persons without making a wound or giving pain to them. Numbers of white men who housed at the idea have visited the place and which all understand, and they run like a brood of chickens to the parent hen.

So we are passing over the country of the shepherds. Thousands of herds are scattered over these mountains and foot-hills. Now we are over the valley of Alinda, through which flows a beautiful stream, a tributary of the Dobreda. This is a most charming valley. The scenery is delightful and the air is pure. We are directly above the estates of Arazo, a beloved patriarch who was born and spent a part of his long and useful life in this valley. In passing we will note some recollection of this good man's career:

Arazo was one of the children of the noble patriarchs, and at the age of twenty was sent abroad as a mescenger to other lands. He carried with him a familiar finowledge of the laws, arts, sciences and industries of his native country. His mission was to that section of the globe now called Africa. His noble bearing and goodness of heart won him the admiration and reverence of the people. He established schools and introduced new forms of art and industry in the countries be visited the places and come away convinced that the rocks do fall. At first the negroes thought that it was some body rocking their honses, and would run to a thicket near by, but they could see no one. At last they concluded to put out sentinels but finding that the rocks dropped all the but finding that the rocks dropped all the but finding that the rocks dropped all the place you can find's large crowd of negrees and a few whites gathered to see them fall. A number of gentlem rocks of fall.

A number of gentlem rocks do fall.

A number of gentlem rocks do fall.

At first the negroes thought that it was some body rocking their honses, and would run to a thicket near by, but they could see no one. At last they concluded to put out out the finding that the rocks dropped all the but finding that the rocks dropped all the last they concluded to put out out of the last they concluded to put out out the head of the last they londs have from the head of the last

free Thought.

HONORS TO A "WITCH."

Witches in Ancient and Modern Times.

An Incidental Allusion to Spiritualism.

BY JOHN F. PROCTER.

Rebekah Nourse, an aged woman of excellent character, was one of the victims of the witchcraft craze at Saiem, Mass., in 1692. Not one of the sufferers was condemned with less evidence against her, or rather, more in defance of all evidence. She was acquitted on her first trial. The Judge, nevertheless, sent the jury out again, reminding them that she had used the expression, "They came among us," in reference to certain witnessee against her who had confessed their own guitt. The prisoner explained that she had only intended by the words those who had been in prison with her. The Judge, however, and the jury after him, contended that she had admitted being present at a witch orgy. Mr. Parris, minister of the church at Salem village, now Danvers, and her own pastor. Mr. Noyes, of the First Church, S. iem, were strong against her, and the latter excommunicated her. Theirunited opposition prevented the Governor from pardoning her, and she went to the scaffold. Twenty years later Mr. Noyes virtually admitted his fearful mistake by withdrawing the excommunication, and thus relieving her of a post-mortem stigma.

The many descendants of this martyr—including some well known Cincinnatians—have united in erecting a monument over her grave at Danvers, which will be dedicated on the 30th of this month, the one hundred and ninety-third anniversary of her execution. By way of reparation for the misdeeds of their predecessors, the present ministers of the Danvers and Salem churches will officiate on the occasion. The old Nourse homestead, which is still standing, will also be opened to the visitors. It would be an appropriate addition to the demonstration were some members of the Grocker family, of Taunton, Mass., to join in the exercises. Curiously enough, they are descendants on pae side from Cotton Mather, one of the chief clerical leaders of the inquisition against the witches, and on the other, through Isalah Thomas, famed in the annals of printing, of the Rev. George Burroughs, at whose execution as wizard Mather was

cionati.

Deplorable as was the outbreak of superstition in which Rebekah Nourse perished, it must be remembered that only twenty human beings and two dogs were hanged. No witches were ever-burned in New England, while twenty-five years earlier, eighty-night witches, including fitteen children, were executed in one neighborheod in Sweden. In the days of the Long Parliament there were more than one hundred executions for witchcraft in the English counties of Essex and Sussex, and in 1649, the year of the decapitation of Charles I., fourteen alleged witches were burned in esingle British village. Thousands perished in the same way in the fifteenth and sixteenth centuries in Germany and Italy, and Chief Justice Hale, as a hundred years later Sir William Blackstone, affirmed entire belief in the reality of demonincal possession. The New Englanders, while in 1692 sharing in the all but universal belief of their time, showed their rapid growth in intelligence, by annulling in 1712 the convictions and attainders of the Salem suffers, and by making pecuniary grants to their descendants. The Old World remained much longer attached to its delusions. In 1701, seven witches and one wizard were burned at Zurleb. In 1750 Renate Senger, prioress of the Convint of Uniterzel, in Wuerzberg, was beheaded and burned as a witch. In 1753 a girl of thirteen years was decapitated for the same crime in Bavaria, and in 1783. Anna Goeldlin was burned as a witch, and by the profession of magical art was enabled to get control of the woman whom she polsoned. It will thus be seen that the widespread belief in the reality of witcheraft has prevailed to a recent day. More than this, it is wider spread how than sixty years ago, in spite of our boasted progress in scientific knowledge, for the disciples of Spiritualism, "Essteric Buddhism," etc., maintain old theories under a slightly modified form.

Though two or three centuries ago the command of Moses, "Thou shalt not suffer a witch to live," was not regarded as a mere probibition against th

dren, said to be offspring of the devil, were burned at Zucknantel, in Sligsia.

Coming nearer to our own times, we find the modern, like the primitive church, largely emancipated from ancient heathenlam that the modern, like the primitive church, largely emancipated from ancient heathenlam that the modern, like the primitive church, largely emancipated from ancient heathenlam that the modern, like the primitive church, largely emancipated from ancient heathenlam that the modern had believer it in the most arden to heathenlam that the chief materialistic lights of the court of Frederick the Great, were tremblingly afraid of sleeping in the dark of of sitting at a table where there were thirteen guests. Serious efforts to induce the devil to present himself is bodily chape were mede at the same court. At Dreeden, a few years later, Shoopper, the original of Schiller's "Ghost Seer," actually tried to make the ghost of the Chevaller Sare,—one of the three hundred and fifty lilegitimate sone of Augustus the Strong—tell where the had hid his money. He drew a magic circle and uttered incantations. He and his scomplices were greatly scared by the appearance of the dead man in a ball of fire. At least, the goasting Mr. Worwall tells nat his, an apparently high authority. It is quite carried to the control of the

suicide under the belief that he was haunted by spirits. Cagliostro, idealized in Dumas' "Memoirs of a Physician," and Meemer-reaped rich harvests from the atheistical philosophers of France, and in our own generation most of the adepts in Spiritualism are persons who have reacted from general unbelief in the supernatural to that of Isaac Voeslus, of whom Charles II. said that he believed everything but the Bible.

It is easy to pronounce witchcraft an entire delusion, so far as the theory on which its opponents acted is concerned. It is doubtless true that many of the confessions of convicted witches were extorted by torture or through a desire of conciliating the Judges. Others may have emanuted from maniacs. There was much lying also among witnesses. Still when all this is said, there remained, as in regard to mesumerism and Spiritualism, a class of facts which must be referred to some law as yet undetermined, but little in accord with ordinary influences. There may be a great deal more smoke than fire, but, there must be fire before smoke can be started. Our ancestors committed the error of building deplorable conclusions on utterly insufficient data. Great also is the faith of the Spiritualist whe credits a supposed volet to the deceased person, who pretends to utter it, especially as the speaker seldom if ever tells anything of importance, and often seems to have loot his wits in crossing the river. With all this, the men and women of the past were not mere credulous fools, imagining wonders where none existed. Neither were they so malignant that whole circles would perjure themselves to bring their neighbors to the gallows. Yet this was the case at Salem, if Mr. Upham's carefully prepared account of the events of 1602 be trusted for its theory, as well as formany of its details. We are to believe, according to it, that foolish children told, a great many astounding lies, and made their elders credit them; that church and family troubles suggested no end of incriminating falsehoods, and that finally there

other clergy are set down as a crowd of semildiots.

There is no doubt that they, as well as
every one else, believed in the existence and
satanic origin of witcheraft, but it is incredible that they should have become aroused
unless real phenomena which they were unable to explain had occurred. Of this occurrence there is abundant proof. Granting
that Mather was credulous and jumped to
unwarrantable conclusions in ascribing to
the devil what was simply abnormal, he was
still a man of vast learning and unimpeachable probity. Robert Calef, who had an angry
controversy with him, and who brought his
weak points into marked, perhaps undue
prominence, can not be held to have impeached his testimony as to what he professes to
have seen with his own eyes. A careful
reader of his account of the alleged bewitchment of the Goodwin children in Boston, and
of some of the occurrences at Salem, will detect a similarity to the so-called spiritualistic
phenomena of our own century; at all events
the existence of other influences than mere
imposture. His mistake was in jumping at
the inference that diabolical influences were
at work.

The clergy were more conservative and pru-

imposture. His mistake was in jumping at the inference that diabolical influences were at work.

The clergy were more conservative and prudent than the magistrates. Certain persons who fancied that they were bewitched declared that they saw respectable people to menting them. The ministers, remembering the text that Satan, often puts on the garb of an angel of light, urged that no reputable individual should be condemned unless other proof than the appearance was oftered. This precaution, which would have saved all or nearly all the twenty victims, was rejected, and with deplorable results. Had the opposite course been taken Rebekah Nourse would have required to special monument.

The men of 1692 erred, but they were not sinners abova all other sinners, nor were they given to a superstition which no longer has any votaries. Indeed, modern Spiritualists have rewritten the story of the Salem tragedy in, order to gain a broader basis for their own doctrines. There is a middle path between a simple reference to trand and malice and a supposition of extra-mundane influence. This we have not attempted to trace, but the work may be performed by the societies of Psychical Inquiry, which are now exploring the border land between the seen and the unseen. All sides will hope for their success.

Scien :e and Sciolism.

To the Editor of the Relizio Philosophical Journal:

It is exceedingly desirable at this time to keep Spiritualism in the sphere of common sense and vigorous thought, as well as morál respectability. The disposition of our opponents to sneer at everything spiritual as the offspring of credulity and ignorance makes it especially important to give no encouragement to the fanciful notions and crude, unscientific speculations which sometimes appear in spiritual literature.

As the Journat has been endeavoring to promote these views, I would regret especially to see in its columns any species of sciolism or crude speculation. In the issue of July 25th, I find a long article criticising current notions of solar physics, embodying a number of crudities which are occasionally found in the writings of those lacking in elementary scientific education.

It is true as the writer suggests, that the problems of solar physics are not yet solved, and it is easy, to suggest objections to the current hypotheses, but his own hypotheses are still more crude, and incapable of demonstration; and what he offers as science is imaginary.

The assertion that heat does not come from

inary.

The assertion that heat does not come from The assertion that heat does not come from the sun, but originates in our atmosphere, because the interplanetary spaces are cold, and snow does not melt in the sun on mountains that are very high, is so entirely puerile and groundless, that I am not aware that any respectable scientist, has ever thought it worth while to notice it, or expose its fallacy. But spectable scientist, has ever thought it worth while to notice it, or expose its fallacy. But when such theories are diffused in newspapers, pamphlets and even-books, uncorrected, they are supposed by many to be as well based as any other scientific doctrines, and they may infer that physical science is in many respects a chaos of contradictory opinions, instead of being as it is, a mass of established truth, verified by thousands, with all the certainty of mathematics, in its well established and recognized propositions.

It is utterly untrue that there is no caloric in the sun's rays until they strike the atmosphere of the earth. Such a proposition would not be considered worthy of discussion or even of notice in any group of gentlemen, who have a respectable education in physical science. The discussion of such a proposition excite a feeling of the ludicrous, such as we experience in speaking of the doctrine of the colored brother, the Rev. Mr. Assper of Richmond, that "the sun do move."

Your correspondent eays: "The sun has no power where there are no aqueous vapors in the atmosphere to act upon the rays from the sun and produce the amount of refraction

that is necessary for the development of heat."

This gives his whole theory, or rather his delusion, which needs only a statement of familiar facts for its rectification. Refraction has nothing to do with the development of heat—neither increasing nor diminishing it. Simple refraction, as by a prism, separates slightly the rays of heat and rays of light, neither increasing nor diminishing the total amount of heat. Refraction by a convex less simply concentrates both heat and light to a central spot or focus, which is hotter and brighter, because the amount of heat and light diffused through the area of a circle as large as the lens is concentrated to a focus, which may not be more than a tenth of an inch in diameter. On the other hand, refraction by a concave lens, dispersing the light and heat, reduces both the temperature and brilliancy. The sunshine passing through a concave lens, three inches in diameter, and dispersed thereby over a circle into inches in diameter, would have only one-ninth as much warmth and illumination for any given area as the sunshine would give before such refraction. There is just the same quantity of heat in the sunlight after as before refraction, but concentrated in a small space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space by a convex lens, and scattered over a large space.

tion, but concentrated in a small space by a convex lens, and scattered over a large space by a concave lens. The writer might as well argue that refraction destroys heat, as that it produces it.

The fact that we have perpetual cold on mountain tops has no relation to the effect of the sun's rays; for they are actually more heating on a mountain top than in the vailey. The moisture in the sir serves to intercept a portion of the heat, and when sufficient to form clouds, intercepts a large part, producing a great relief in hot weather.

The coldness on high mountains is due to the different conditions of the atmosphere as to pressure. At the height of eighteen thousand feet, the atmospheric pressure is reduced to one half, and consequently the same amount of air is twice as bulky or occupies twice as much space as at the surface of the earth. As the air thus expands, its heat becomes latent, like the calos twice as head been determined by Maniotte, Dulong, and others. The loss of heat by expansion is very well displayed when air under heavy pressure is discharged from the cylinders which contain it. The intense cold produces an immediate precipitation of frost. The expansion of air is one of the well known methods of manufacturing lee. At the height of 18,000 feet, the air which is at 60° on the surface of the earth, would recover by pressure the temperature of sixty degrees, if there were no interfering causes.

To reduce our summer air at 90° to the freezing temperature, we need only ascend high enough for the air to expansion, however, are modified by the tendency of hot jair to ascend by its expansion and lightness. Hence, as the hottest air goes to the upper regions, it checks the mechanical reduction of temperature due to elevation by giving the air of high localities more than an equal share of caloric, and if the cold air of snow-covered mountains were forced down into the valleys, it would become warmer, than the valleys, it would become warmer, than the valley air.

For these reasons we do not lose 95

monntains is due to the cold stratum of the expanded atmosphere, and not to any deficiency of solar radiation, which actually imparts more heat on the mountains than in the vaileys.

The atmosphere with its watery vapor originates no heat, but intercepts a great deal, coming from the sun, and also intercepts a great deal escaping from the earth at night, thus moderating the heat of day and coldness of the night.

If lofty mountains bear perpetual snow, there must be an intense cold from gaseous expansion in the highest regions of the 'atmosphere, and a still greater degree of cold beyond the atmosphere, where there is no matter to retain caloric. The sun's rays cannot impart heat where there is no body to receive it, and hence their heat comes undiminished to the earth, intercepted slightly by the atmosphere. This intercepted slightly by the atmosphere. This interception by the atmosphere. If moisture in the atmosphere were the source of heat, as your correspondent imagines, the dry desert of Sahara would be comparatively cool, and the London fogs intolerably warm. These matters are thoroughly understood by scientists, without any difference of opinion, and cannot be regarded as debatable questions; although it may be true that they know nothing of the origin of solar heat, and have but a purblind view of the universe, when the mighty machine will come to an end. Such speculations are only a pretentions sciolism, which your correspondent does well to rebuke. Neither physical science nor psychometry can grasp the infinite.

Jos. Roders Buchanan.

Boston, 29 Fort Ave., July 29.

The New York Tribune says: "The whole of this teedency to debase into pettiness and vulgarize the awful truths of the Christian faith is the outgrowth of the prevailing modern love of show and pretentibus glitter. We betray in our whole lives the disposition to be satisfied with forms and appearances which impress the public rather than the realities which satisfy our own souls. The young man is more anxious to make a dashrealities which satisfy our own souls. The young man is more anxious to make a dashing display among his fellows from day to day than to lay a solid foundation in money, knowledge or character for his future. He does not marry the girl of his heart because he can not live without her; he makes an alliance with a young woman of fortune because he can not live without her money; they do not offer their friends in the true sweet old sense the hospitality of their home, however poor it may be; they gather them into cafe or hotel and pay for a mest for them. And so on through life. Every man must choose for himself. If he prefers the good effect of to day and the applause of his little public to the realities of life, no one can hinder him. He has his reward how; and it is certain he will find only realities in that world to which he must step out some day naked and alone. But neither he nor his congeners have a right to degrade and make tawdry the thoughts and forms through which earnest souls come nearer to their God; and they should no longer be allowed so to do by men and women to whom realigion is real and not a thing of forms, shreds and patches."

THE HOME CIRCLE

A Profane Man Converted.—Three Young Ladles.

Ladies.

An unprofessional medium in Indiana who makes no charge for her services relates the following experience as having occurred in her own home:

"When living in Sandusky. Ohio, I was one day called upon by a Mr. Barney Cline, whose only child by his first wife had recently died. He almost idolized that girl. She was about 18 when she was removed, and he desired to receive a communication. I was controlled in the presence of Mr. Cline. I was made to set with my back to the table, my head thrown back and with my hand resting on the table, behind my back, I wrote a communication from his daughter, which gave him much satisfaction. What seemed curious about it was that every paragraph was enclosed in a square as though composing a block of solid matter, and all the Viewer crossed and the 1's were dotted, and every mark in its right place, although my hand rested almost on its back, and, of course, I could not see what I was doing as it was done behind.

"Previously and at the time of Mr. Cline's visit, he was a very profane man; he could searcely speak without swearing, but that

or "Previously and at the time of Mr. Cline's visit, he was a very profane man; he could scarcely speak without swearing, but that message from his daughter had such an effect upon him that he was convinced of the existence of a future life and of the immortality of the soul; from that time he was a changed man and continued to be a thoughtful and moral person until his death, which occurred some years afterwards."

The above was stated to me by Mrs. Jackson of Ontario, Indiana, in the presence of her aunt, Mrs. Lamson, whose home is in Indiana also. Both these ladies are rather extensively known, and are to my own knowledge respectable people, quite above stating anything which was not perfectly true.

THE UNEXPECTED EXPERIENCE OF THREE

anything which was not perfectly true.

THE UNEXPECTED EXPERIENCE OF THREE
YOUNG LADIES.

I recently paid a visit to Mr. and Mrs.
Nathan Reed at their home near the village
of Mongo, Indians. Mr. Reed has been township Trustee for several years. He is a Materialist in belief, and he and his family are
well known respectable people. Their only,
child is Miss Libble, aged 23. J also made
the acquaintance of Miss Emma Nichols. The
Nichols family are equally respectable and
reliable. The following chapter of events
was given to me by Miss Reed, as-isted by her
mother. I give it in her own words as nearly
as possible:

"About three years ago Emma Nichols

reliable. The following chapter of events was given to me by Miss Reed, as isted by her mother. I give it in her own words as nearly as possible:

"About three years ago Emma Nichols taught in one of the departments of the village school of Mongo. I and another young lady named Miss Hattle Notestein, were attending school at the time, in Mongo. We (three) lived and occupied a room in the village. One night while lying in bed we observed what appeared to be a ball of fire floating in the air, and when it seemed to touch the door, we heard a rap, and the ball of light vanished; then came raps on the head of the bedstead; some strange noises on the walls and other strayge things occurred.

"We questioned and the raps answered intelligently. On the evening following, the news having gone abroad, a crowd of persons came to the house, many of whom also questioned the raps and got correct answers. The raps told the ages of several persons present, and replied to various inquiries. This continued five evenings. On one of these evenings when we were all standing before the open bed-room door, some one called out, Move the pillows if you can. At once the pillows on the bed began to dance, ast twere, and were finally flung out upon the floor, in the presence of the visitors and ourselves. After (this we resolved to move, and we took our bed to another lady's room, and made it on the floor, but the manifestations followed even there; but we three girls made fun of the event, and saked the influence if it could put us out of bed. Jimmediately one side of the bed was lifted with considerable force, and we were spilled out upon the floor. Again when we lay down the pillows were pulled out from under out heeds and thrown around. These facts becoming so public, Miss Nichols began to fear that her influence as a teacher might suffer and she requested the control ling influence to go away and not return. Then the manifestations inmediately ceased and we have had none since."

In Mrs. Reed's nelighborhood the people are well aware

Spiritualism at Home.

BY J. WM. LLOYD.

(The Free Thinkers' Magazine).

Elmina and Peter Annett have been troubling the waters of Spiritualism lately with evidently but little affirmative results. As I, too, have been fishing in the same pool, with more "luck," perhaps the readers of the Magazine would enjoy my experience.

In the fall of '84, we, that is my wife and I and our two children, broke up our quiet little home in Tennessee, and moved to the "new reform settlement, Waldens." I wish Loudd pause to tell of the pleasures of the Florids elimate, but I must proceed to the main point.

Florida climate, but I must proceed to the main point.

But a little preliminary and explanatory egotism must first be excused. My wife and I are both Agnestics, and, at the time of our migration, inclined strongly to radical materialism. She is a New Englander, an Emerson, and as practical, business-like and "common sensible" a little woman as ever lived. Few women are so free from fear or superstition of any kind or degree. She pewer (previous to coming here) attended a scance or cared for spiritualistic love. I remember that just before leaving Tennessee she re-

marked: "Now we are going down there among Spiritualists, and I don't want you to let them make you one." We indeed found many Spiritualists at Waldena, the founder, Mr. L. Blodgett, being of that persuasion, though a very sensible man. Circles, or "spook parties," as I irreverently called them, were rather frequent, and we of course attended. "Spirit manifestations" were common, but to us, at least, not convincing. But a change came. My wife surprised me one week by asserting that she was feeling the presence of some young lady's spirit, whom she could indistinctly see. But at the next "circle" she saw, with perfect distinctness, a very kind and intelligent-looking Indian standing with his hand on my shoulder, and the spirit of the young lady between us. This was amusing, for we had specially ridicaled Indian manifestations. From this time forth my wife rapidly developed into the powers and potency of a clairvoyant and clairaudiant medium. Here was a glorious chance for an investigator. I knew my wife was rigidly truthful and radically skeptleal. Being at home I could study the manifestations at my ease.

esse.

It is my intention in this article to give, a brief and impartial account of my observations, observations not made on my wife only but on a number of other mediums also, including one who is a radical materialist. These observations and conclusions are: ist, That darkness is no ressential. My wife has held the conclusion of the conclusion are: ist, That darkness is no ressential. My wife has held the conclusion of the conclusion of the conclusion. Strictle and foll by myself, or by a few friends. This disposes of a once favorite theory of mine that spirit vision was the work of a magnetic intoxication, generated by a circle and felt by the sensitives. 3. Faith is non-essential. Skeptles can be good mediums. 4. Being a physician I know that my wife never had better health than for some time before, at the time, and since her first spirit vision. Her health is better than the average woman's. If not feeling well she has poor success. This combats a favorite theory, with some, that spirit phenomena aregular to nervous disease. Her pulse is normal during the scance. There is always, I think, a slight dillitation of the pupil of the eye, but notrance, or nervous twitching. She feels at the time and afterwards, as though she had been under messmeric inducence, and is generally left with a feeling of added strength. 5. The spirite manifest great individuality. Some talk hesitatingly, some fluently; some in pure, some in broken, some in impure English; some have a foreign accent. One spirit renders my wife unconscions to external relations while under control; the others seldom or never. Some spirite cannot control; some cannot make my wife hear them; others cannot make themselves visible, or only partiy so. These differences are as constant and remarkable as in mortals. 6, It is objected that a medium receives nothing outside the range of her mental powers. This is a hard point to prove, or disprove. But my superior to the control of the provent of the provent deprivation of the provent deprivation of the open

somnambulism, dreams, etc. Nevertheless I am forced to simit that there are seem points on which this theory throws no light and which greatly invalidate it.

A naval cadet when at sea receives a salary of \$950 a year. On shore duty he receives \$500. Sealor licatenants, at sea, receive \$2.400 annually for the first due years and \$2.500 afterward. Junior grade floutenants receive \$1,500, and \$2,000 according to length of service in the same way.

From California comes an account of a mountain of pure honey, estimated to be 150 feet deep by twenty feet wide, and to contain 500 barrels of pure honey. It is located at San Bernardino County, on a peak called Old Bridy.

Horsford's Acid Phosphate.

VALUABLE IN INDIGESTION.

Dr. DANIEL T. NELSON, Chicago
"I find it a pleasant and valuable rei
indigestion,particularly in overworks

Woman and the Bousehold.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

DE MORTUIS.

This friend now—a month or so only Ago and you smiled in his smile; And when he grew weary or lonely. You jested, to cheer him the while. He prized the sweet solace you proffered When for gloom you gave laughter in: You are glaid of the gift that you offered, Because—he is dead.

11.

And because he is dead shall we gather
The humanest relicathere be,
(All tenderer, dearer, the rathert)
And pile up a pagan suitee?
Shall we appeat of him, brows bending lowly?
Shall we whisper his name under breath?
Is not life, u its living, as holy
And solemn as death?

III.

As death? What is death, but the ending Of all that the mortal can claim? The drop of the manute descending From the soul's mounting chariot of flame! Who wept for the prophet when guerdon So grand was requiting all loss? \
- Only grief for the Left with the Jordan Of trial to cross!

· IV.

Ah! surely the angels who love us, Must yearn with an ache of desire, To point us the path way above us, Still bright with the trail of the fire-Must burn with compassion to urge us, As hopeless we gaze on the tide, To smite, till the faith-smitten surges Of doubt shall divide.

So—speak of our friend who is walking
In his chorister garments of white,
With the calm that would mellow your talking.
If he sat in your presence to night;
Yee, name him with gladder elation,
With prouder contentment—and shred
No brightness from out the narration,
Hecause he is dead.

—Margaret J. Presson.

A LAST SIGHT OF GEN. GRAST.

The last train to ascend Mt. McGregor on Monday, July 20th, bore an unusually large number of passengers. The National Association of Teachers had closed its session the preceding Saturday, and many of its members had remained in Saratoga on purpose to make the ascent. It was a sultry day, but one of exceeding beauty. The distant views were veiled in softest mist, which showed like glimpses of some enchanted land between the stately trunks of sombre plnes. The height is not so great as to make the lowland seem like one monotonous plain, and we could easily trace the door-yards of peaceful homes, nestling at the foot of the mountain range, and detect every dimple upon the smilling face of nature. Fields of ripened grain were falling beneath the sickles of the reaper, but the foliage was untarnished by the first breath of autumn. It was just at the mid-hour of the year.

We reached the summit at 4:30 P. M., when the shadows were lengthening over the plain. From Glen's Falls on the extreme left, down the winding valley of the Hudson, by the lofty monument of Schuylersville, over Saratoga Lake and the billowy forests of the southern slope, there drifted cloud-shadows like dreams, and all was hushed, save the song of the wood-thrush, whose keen notes cleft the air like a reimeter, and the robin. Silently we left the cars, and defled along the pathway by the Drexel cottage. What was that bundle wrapped in gray upon the east plazza? All stopped simultaneously, upon reaching the nearest corner, recognizing in that unshapely mass, the presence of the Hero. Resting against pillows, swathed in his dressing gown, and coverad with blankets, his form was undistinguishable, but the pale, pinched face, marked by lines of suffering, was that which is so familiar to the people of all the country which he has saved—wasted and weary, bearing in every line the signs of a life-struggle, the same rugged strength marked the grim, there have been deverted and the halfection of his falthful received and the same of the six has a solutel

fell nerveless by his side, and the head bowed low upon the scarce-heaving chest. The
commander gave way to the sufferer, and we
ellently defiled along the mountain side,
leaving him to his own.

The hush of those few moments could not
leave us all that bright afternoon. None
could forget the awful struggle with pain
which was going on at the cottage below,
while we were drinking in the beauty of that
sylvan scene. We knew, too,—the faithful
orderly had told us,—that he was then weary
on returning from that unwonted exercise
around the mountain-top, which afterward
proved to be the beginning of the end. But,
instead of taking needed rest, he sat down
upon the plazzal no order that the excursions
ists might have a glimpse of him to whom
all owe so much. "He is greatly touched by
the sympathy of his countrymen," said one
who was very near him, "and desire that all
who wish, should see him. In fact, he lately
wrote on his pad that he had been kept alive
by the strong sympathy of the people."

It was 7:30 P. M. when we started to return.
On passing by the path at a greater distance
from the cottage than we had taken on our
ascent, we had a last look at the motionless

form. He sat with back against the house, facing the procession. The eyes were shut, the head thrown back, the mouth mournful and firm set, and the whole form bearing the same indescribable impression of solemn peace and patience. There was upon the strong face, the seal of resignation. The conqueror was unvanquished still, though confronted by the mightest of foes. And though Death could not prevent the venom of his dart, he sheathed his face while giving the fatal blow.

To some of us, the figure seemed not unlike the famous cast of Napoleon at St. Helena. We saw the same attitude, the same sad, hopeless, introspective look, and a surprising similarity of features. Does not great general-ship imply that the body be cast in the same square-built, solid mould? Then Napoleon and Grant were both waiting for the bugle-call to pass from the field of struggle with slow, incurable disease, up into the camp of the Immortals. There the similitude cased. One man was the torch-bearer of revolution, the other of peace.

That occasion was the last on which the public had a sight of its beloved commander and President. He never recovered from the fatigue of his short journey in the invalid-carriage, to the "East look-out." during which he walked some twenty feet. He was very anxious to take it, and only after his earnest solicitation dill physicians and friendsconsent, but it proved too much for his fast-failing strength. Sixty hours later, and he was at rest.

From a woman's stand-point, the way in which the remains of Gen. Grant have been

failing strength. Sixty hours later, and he was at rest.

From a woman's stand-point, the way in which the remains of Gen. Grant have been deified, border upon the absurd. It suits neither republicanism nor common sense to surround the funeral ceremony with pomp and display. Refinement of feeling and deep affection would keep the crowd at a distance, and allow the family of the departed to lay away the poor body according to their own. rites. Processions and pageants can not fitly celebrate the translation of the spirif from this to the other, the better life, which is consummated in perfect silence and peace. It is irreligious and unphilosophic to mark that supreme moment, by ceremonies which would rather seem to belong to the grade of painted savages. They argue an astonishing ignorance of that beautiful change of Death which ushers the spirit to a higher plane and makes the gauds and pomps of life seem like childish play.

There never could be a better opportunity.

the gauds and pomps of life seem like childish play.

There never could be a better opportunity
to express real gratitude for the work of a
hero,—and that is forever lost.

Gen. Grant was a man of great military
genius, brave, affectionate and sincere; but
he had also great weaknesses. Many a humble hero goes to his or her couch, unhonored
and unsung, and the world knows it not. But
while some men are psychologized by the
frenzy of the hour, and others have something
to gain, the great mass are truly grateful for
his services in the rebellion, and are willing
to give the commander more than his due
meed of praise. to give the con meed of praise.

Remarkable Medical Experiments at Nancy, France.

France.

In the Revista Contemporanea for July, published at Madrid, there is an article on hypnotism containing some extraordinary statements concerning the recent medical use made of the hypnotic or mesmeric slumber. For some time past, it is stated, mesmerism has been used in Paris to save from inantition those demented ones who refused to take any nourishment. The patients are mesmerized and then commanded to eat. Those who would not have touched food under any other circumstances while in the mesmeric state eat whatever is given them.

It is in Nancy, however, that most surprising results have been obtained. Mr. Focachon, a pharmacist in Chormes-sur-Moselle, after having studied in the clinic of Dr. Liebaultin Nancy, devoted himself for more than two years to a series of continuous and methodical experiments of various kinds. There is one of these which deservée particular attention. Elise N.—. 39 years old, had been suffering since the age of 15 from attacks of hysterical epilepsy, which recurred from three to five times a month. Mr. Focachon succeeded in subjecting her to somnambulism, and, by means of simple passes, caused the attacks to become less frequent, and finally disappear altogether. In gratitude for her radical circ Elise consented to submit herself to various experiments in the interest of science. Focachon devoted himself to the investivation of the problem whether, with the aid of mesmerism, the physical condition of a person might be modified, and-to discover direct material proofs of the influence.

During the slumber into which Elise was thrown, Mr. Focachon, by the power of plis will, succeeded in affecting the action of the heart, diminishing by six the number of pulsations in a minute, and augmenting them by more than twenty. Dr. Beaunis, Professor of Physiology, made this observation by means on-the esphyguiograph in the laboratory of the medical faculty at Nancy, in the presence of Mesers. Liebault, Lifegois, and Renc; the last being chief of the physiological department, This curio

menti. This carious observation was communicated to the Biological Society last year by Mr. Besunis.

But here is what is truly marvelous. The same person, Elise N——, having complained of an acute-pain in her side, Mr. Focachon decided to make her imagine that, in order to cure her, a plaster was to be applied. "A plaster will be applied to the spot where the pain is," said Focachon, "do not touch it. It will burn you a little and produce blisters, but to-morrow you will feel no more pain there." As a matter of fact, nothing at all was applied, and the plaster was detitious. But, notwithstanding, the following day, on the spot where the plaster was detitious. But, notwithstanding, the following day, on the spot where the plaster was said to be applied, there was to be seen a thick blister full of matter; and the pain had disappeared.

A short time afterward the ingenious experimenter resorted to the same proceeding to relieve his subject of a neuralgic pain in the right clavicular region. By means of a simple verbal affirmation made during the alumber burns were produced exactly corresponding to those which would have been caused by the application of a pair of incandescent pincers. These burns left real scarifications.

These facts having been communicated to Dr. Liebault and other exceptions.

descent pincers. These burns left real scarifications.

These facts having been communicated to Dr. Liebault and other experimenters, they manifested to Focachon their desire to witness the same under conditions which would offer the greatest possible guarantee of exactness and ready demonstration. Focachon decided to take his subject to Nancy, where Dr. Liebault resided. Dr. Bernheim selected as the place for the production of the blister a spot on the shoulder which the patient could not easily touch with her hands. The experiment was delayed on account c. Dr. Bernheim having to pass all the morning in the hospital, so that on the same day the effects could not be attained. Focachon and Liebault watched the sleep of the subject un

till 5:30 in the afternoon, not taking their eyes from her for a single moment. During the day the mesmeric process was often repeated. At 5:30 they proceeded to the verification of the effects in the presence of Messrs. Bernhelm, Lifgeois, and Dumont, the latter at the head of the department of physics in the medical faculty. A reddish tint was observed surrounding the spot previously selected, and at various points there was a darker color. Elise complained of a burning sensation, and attempted to rub her shoulder against the furniture, but was prevented. This experiment was interrupted on account of Focachon having to return to Charmes. This not being entirely convincing, it was desired to repeat it under better conditions. Notwithstanding, on the following day Dr. Llebault received a telegram from Focachon, followed by a letter containing a certificate from Br. Chevreux of Charmes, affirming the existence of a resiculous spot on the shoulder of the subject. The spot was sensitive to the touch, which caused pain, and the part of the garment in contact with the place contained a purulent fliquid. It would have been taken for a small burn.

The somnambulist not having been watched during the night of her return to Charmes, it was decided to make a new test. There, the 12th of last May, Focachon took his sphject to Nancy again. Elise was put to sleep at 11 o'clock in the morning. Several pieces of thin paper were affixed securely to her shoulder. This was done by Mr. Lifegeois with the object of dixing the attention of the subject. more completely on the idea of a plaster, and to avoid all pretext of a fraud. During the slumber three mesmeric operations were performed, each of a few minutes duration. Elise spent the night in a habitation prepared for the purpose. On the following day, the paper, which had remained intact, was removed in the presence of various persons interested in the experiment. The following day, the spaper, which had remained intact, was removed in the presence of on the same during the sta

New Books Received.

THE STORY OF MY LIFE. By Edward W. Wallis-London: James Burns. Price, pamphiet form, 10 cents.

cents.

AFTER ALL. By Lillian Spencer. Chicago: S.C. Griggs & Co. Price, cloth bound, 50 cents.

THE STATUE OF LIBERTY ENLIGHTENING The World. Dedicated by the Sculptor, F. A. Bartholdi. New York: The North American Review: Published for the Benefit of the Pedestal Fund. Price, 75 cents.

Frice, 75 cents.

RELIGION AND RUM, or The Influence of Religion on the Use of Alcoholic Liquors as a Beverage, By E. Sterensen, M. D. Victoria, B. C. Cohen & Salmon. Price, pamphlet form, 25 cents.



This powder never varies. A marvel of poriety, strength and wholescomenes. More economical than the ordinary kinds, and cannot be sold in competition, with the multitude of low test, short weight, alons or phosphite powder. Sold early usease. Rotal Backers Powders Co.150 wall-SL.N.T.



LAKE GENEVA SEMINARY GENEVA, Walworth County, WIB. A Christian Sejool and Hour. Unequality for thus true womanood. Smiltary conditions perfect. Comm

DYSPEPSIA

Causes its victims to miscrable, hopeless, confused, and depressed a mind, very irritable, languid, and drowsy [It is a disease which does not get well or piecif. It requires careful, persistent attention and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases. "I have taken Hood's Sarsaparilla for dyspals, from which I have suffered two years. It ried mangother medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Karsapailla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick head-ache. 'She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C.-L. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

AYER'S **Ague Cure**

contains an antidote for all malaria orders which, so far as known, is used other remedy. It contains no Quinin any mineral nor deleterious substance ever, and consequently produces no in effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Inter-nitient or Chill Fever, Remittest Fever, Dumb Ague, Billous Fever, and Liver Com-plaint Assess by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the manner.

Dr.J. C. Ayer & Co., Lowell, Mass.



KNICKERBOCKER BRACE CO.



INVESTORS Should con WESTERN FARM MORTGAGE CO.

LAWRENCE, KANSAS. First Mortgage Real Estate Loans paid in New York. Absolute Satisfac-tion CURANTEED. Large experience. No least SECURITY LARCE. Interest promptly paid. bend for pampilet. with testimpiles, sample forms. etc.





Our Handy Lists FOR

Shrewd Advertisers For 1885,

Is now ready and will be mailed postpaid to any
Do you contem
any anwaganer
If so, send for
Handy Lists,
corridon to continuo to the
continu

Lord & Thomas, 1 to 13 McCormick Block, CHICAGO, ILL.

OPIUM to 20 days. No pay till cured in to

Liniment instantly relieves to pain of Means, Worker, and heals without from Carden (mont, Wis. Sold by all druggists.



BARLOW'S , ADICO BLUE, such WASH LLT have been fully tested creef by thousanded house keepers. You to have it on sale. Ask him for it BUEH, Fron. 22 N. Second St. Phil. Pa.

Medicine THE World

a probably Dr. isaac Thempson's telebrated Eys
Water. Tabs article is a carefully prepared physician
precription, and has been in use for nerity a centary, and
notwindatanding the many other preparations that have been
introduced into the market, the sais of this article is constantly increasing. If the directions are followed, it will
not be a prediction of the probability in the control of physician
to its perits. HN L. THOMPSON'S SONS & CO., Trep. N. Y.

BARK & IRON



DOMINOES





Leligio-Philosophical Journal

UBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE: One Copy, 1 year, \$2.50.

SINGLE COPIES, & CESTS. SPECIMES COPT FREE

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on eithe fork or Chicago.

DO NOT IN ANY CASE SEND CHROES ON LOCAL BANKS. All letters and communications should be ad-dressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Advertising Rates, 20 cents per lagate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chleago, Ill., as

SPECIAL NOTICES.

The RELIGIC PHILOSOPHICAL JOURNAL desires it to be stating in the property of the stating of the stating and t

I are attached.
hanges and individuals in quoting from the Rahanges and individuals in quoting from the Rahanges and individuals in quoting from the Rahanges and the communicahanges and the communicahanges and the communicahanges are attached. LIGIO-PHILOS

tinguish between colitorial articles and the communica-tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are re-quired as a guaranty of good faith. Rejected manu-seripts cannot, be preserved, neither will there be re-curred, unless sufficient possage is send with the request. When newspapers or magazines are sent to the Journal, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 15, 1885.

THE EDITOR IN YANKEE LAND.

After getting our quarters into comfortable shape we ran down to Boston for a couple of days, to see some good friends in that city, and got back to Camp on Saturday night, the 1st inst. I found Dr. J. R. Buchanan hard at work as usual, but he took time to discuss many matters of mutual interest. He apeared greatly chagrined at a communication tion from J. L. O'Sullivan in the Banner of that week.

THE IRISHMAN AND THE ADVENTURESS. The aged Irish gentleman has a vivid im agination and seemingly a most confiding nature. Mrs. Diss Debar had filled his ears nstrous falsehoods, which he in turn used to fill more than a column in the Ban Dr. Buchanan, it seems, was the means of bringing the woman to the notice O'Sullivan, and naturally felt chagrined at the way his friend had been gulled by her. She claims to be the daughter of Lola Montez by her morganatic marriage with the King of Bavaria. This is among the least of her pre-tensions, and has probably less foundation than some of her claims. Mrs. Amanda Spence, the old-time medium and lecturer, knew this Mrs. Debar when the latter was only a child, and laughs at the story of her Dr. Buchanan believes Mrs. Diss Debar to have medial power, but to be a most disreputable and dangerous character, capable of cheating whenever so disposed; her general reputation appears to confirm his opinion. Such stories as O'Sullivan writes, and the Banner readils, publishes, are among the heaviest burdens Spiritualism has to carry; they may be good merchandise for traffic with the silly, but would never be admitted to the columns of a paper making the least claims to scientific accuracy or general reliability.

DR. BUCHANAN'S LABORS Having launched his latest completed work, Psychometry," upon the book market, Dr. Buchanan is busy upon other projected books. Buchanan is busy upon other projected cooks. He also hopes to revive his Journal of Man ere long. Dr. B. is in excellent health, and far more vigorous than most men ten years his junior; he looks forward to the accomplishment of a vast amount of work before he passes from earth Mrs. Buchanan is of great assistance to her husband in his re-searches and experiments. She is a very superior psychometrist and as such is widely

MR. AYER AND THE SPIRITUAL TEMPLE.

s auxious to have Mrs. Bundy see th beautiful Spiritual Temple, as she was not likely to be in Boston again very soon. Mr. Ayer kindly left his business and spent sev-eral hours in guiding us through the building, which he now thinks will be dedicated and formally opened on one of the last days

Across the street from the Temple stands the new Hollis Street Church, whose trusted were greatly worried when they heard Mr. Aver was to erect an edifice in such close proximity. They sent a committee to him twice to learn his design and to plead for a building that should be of such noble appearinte as to be in harmony with their own then in process of construction. From an editorial in tife Boston Transcript of July 7th, entitled "Architectural Studies," I extract a single paragraph which clearly shows which structure most adorns the aristocratic quar-

"Apart from the intrinsic wrongness of the ew Hollis Street Church, the irony of its potition opposite the noble Spiritual Temple curts and even compels a comparison. It as surely by the interposition of an artistic revidence ministril of the cause of art in merics, that the two buildings should have cupied opposite corners facing each other; so one an example of the best and most vil tendency of American architecture, the her a warning against all that is funda-

mentally wrong and hopeless. The lesson that may be received by standing on the op-posite side of Exeter Street and surveying for half an hour the two structures will be more permanently and fixedly valuable than a dozen art lectures."

A more complete study of the Temple apears in another issue of the Transcript, and send it home for insertion in the JOURNAL feeling sure it will interest and instruct.

One engaged in such a unique and stupen lous enterprise as Mr. Ayer has in hand, must of necessity be a shining mark for adverse criticism, and he does not escape his portion. While I am unable to share in his confident expectations, I realize that possibly with the ame experiences, I might be equally confi dent. So long as his motives are pure and his enterprise governed by a high moral par-pose I join hands with him, feeling that should the future show he has been too sanguine in some directions it will only strength. en him, and that no deviation from the path of rectitude will follow, nor discouragement palsy his purpose. Mr. Ayer is one of those whom Dryden had in mind, with whom "courage from hearts, and not from numbers He has decision of character sufficient to meet unexpected emergencies, and may safely be left to carry forward the work. BACK TO CAMP.

Saturday night found usonce more at Lake Pleasant. During the two days absence, great changes had been wrought, and now the Camp in full blast with brass band, electric lights. and the hum of a thousand voices, had put on its regulation air. Sunday morning the sea as formally opened by a brief address from President Beals; singing by the congre gation led by Mr. J. T. Lillie and a lecture by Hon. A. H. Dailey. In the afternoon Mrs Juliette Yeaw of Leominster, Mass., spoke ac ceptably. During the week lectures have been given by the JOURNAL'S correspondents. Charles Dawbarn and Prof. J. R. Buchanan also by Mrs. Lillie.

A YOUNG CYCLONE IN CAMP. On Monday night a somewhat hilarious North-Easter "shook up the Camp and play ed havor with tents. The accompanying rain made the scene more realistic as it were, and in the morning some fresh campers wore countenances reminding me of those adorning raw recruits, away back in the "sixties when I was tramping through Dixie.

A VISIT TO MRS. H. J. T. BRIGHAM. Having found an unsophisticated Yanke

the had confidence enough in me to trust me with a good team and a carriage, I started off for a twenty miles' drive to the always delightful home of Mr. and Mrs. Brigham, taking along as an escort or body guard, Mrs. Bundy and Mrs. S. B. Nichols of Brooklyn. Owing to the experience and dexterity of my escort, I succeeded in bringing the team to a halt under the graud old elm that adorns and protects the entrance to the Brigham farm. early in the afternoon. To the thousand who have listened to Mrs. Nellie Brigham's platform utterances, charmed by the sweet and soulful expression of her language and manner. I have only to say that they have missed half the pleasure of her acquaintance who have failed to see her in her own home She is as much of a success in making currant short-cake and blueberry ple as she is entertaining and instructing an audience Slender of form and with a delicate organization, she is endowed with phenomenal pe ers of endurance. The labor, manual and in-tellectual, which she performs every year would be considered too much for most men; yet she is as bright and supple as a girt, and no one would guess her to be forty-two years old, with a manly son of nineteen who tips the scales at one hundred and sixty-five pounds.

NEW ENGLAND SCENERY.—THEN AND NOW.
To Western people the scenery of New England has all the fascination of the beautiful with the additional attraction of being other than an every day, common place thing. The mountains, bills, valleys, swiftrunning water courses, all adorned with variegated foliage and flowers, afford unflagging pleasure to those from the level prairies of the Great West. I am always glad of an opportunity to feast my eyes and strengthen my soul by a visit to this land of splendid scenic effects, the land where my parents first drew breath and from which they emigrated to the then little known West, before the days of railroads and telegraphs. Bless me what a change forty-six years have wrought. Then these venturesome, ambitious, young people made the long journey to Illinois by cumbersome stage coach, which nearly pul verized the bones in one's body, varied by a ride on the snail-paced canal boat. weeks was quick time for the trip. Now, the son of this pioneer couple can take a h car within a block of his house, ride to station at nickel, take a section in a \$20,000 car, and after an enjoyable ride of two nights and one day, land within a few hundred feet of his camping quarters, rested by the trip and more vigorous than when he turned the key or eleven hundred miles away. And all this for much less money than his parents paid for the privilege of being jolted, bruised and half-fed for two weeks, less than fifty-Then it took a good bit of silve years ago. Then it took a good bit of sliver and a half-month's time to send a letter ome; now I can communicate by mail with my office for a penny and get a reply the same week. Then, telegraphy was hardly more than a dream; now I can talk with my office associates as readily as though I were in my own house, only a mile away.

The progress in the material world has seen marvellous, but the advance in the spirtitual and religious has kept pace with it. To-day rational thought is supplanting super-stition everywhere. Fetichism, both barba-rous and refined, is giving way; hell has been

transformed into sheel; a dull, monotonous, psalm singing heaven has expanded into world of eternal progress, between which and the people of earth communication is thor established by various methods, and constantly taking place. Philanthropic schemes abound, the love of war declines and the day of "peace on earth and good will to man" steadily and surely comes nearer though it be yet remote.

CAMP CHIPS.

A number of well known mediums are on the grounds, among them, Mrs. Maud E. Lord, Henry Slade, Arthur Hodges, Mrs. Snow, Mrs. Flavia Thrall, Mrs. Carrie Thwing, Mrs. Pasco, Mrs. Cushman, Mrs. Redwitz, for merly Miss Mary Jones, Mrs. Reynolds of

Troy, F. A. Heath and others.
Edgar Emerson gives tests of spirit presence each day after the lecture. Most of his descriptions are recognized and admitted to

Mr. J. T. Lillie is said to be rapidly developing in a phase of mediumship similar to that of Mrs. Lord. In connection with Mr. Emerson he is holding a few public séances I hear them well spoken of by some who have attended.

The JOURNAL for August 8th reached camp on Thursday the 6th, less than forty-eight hours after it went to press. I see some errors of punctuation and a lack of perspicuity in my notes of last week; but my readers will, I hope, overlook such defects during the

summer campaign in the field.

Mrs. S. F. DeWolf of Chicago so long and favorably known throughout the West as an excellent test medium and trance speaker eached Lake Pleasant on the 7th. Mrs. De-Wolf is an acquisition to the camp and will ake many new friends.

Among the annual visitors at camp, non are more gladly welcomed than Major Hale and his nephew, Mr. J. G. Patton, both of Towanda, Penn. They reached camp on Fri-day evening and though their aggregate weight is not far from five hundred pounds they needed it all to withstand the friendly onslaught of enthusiastic campers. It appears "the twins," as they are facetiously called in camp, had agreed to meet here at a later date; the astonishment of each as he jumped oif the train at Lake Pleasant and saw the other, was most comical, particularly when it was found that they had travelled on the same train all the way from Saratoga, each supposing he had left the other behind. It seems Major Hale had communed with himself and concluded that Lake Pleasant was a more enjoyable place than Saratoga, but fearing his little nephew would not agree with him, and not wishing to tear him away from the Springs, had slipped off alone. Mr. Patton, having reached the same opinion, and actuated by a similar motive toward his re-vered uncle, had taken the same train.

Prof. Joseph Singer of Chicago is spending few days in Camp.

On Saturday morning Mrs. J. T. Lillie will lead the memorial service in honor of General Grant. In the afternoon Mrs. Helen J. T. Brigham lectures, and already, this Friday evening, a number of people from adjoining towns have arrived, drawn here by their sire to listen to their friend.

Lake Pleasant, Aug. 7th.

Short Lived Theosophists.

From the Secretary of the American Board of Control of the Theosophical Society, the JOURNAL has received the following extract from the Minutes of a session of said Board, held at Cincinnati, Ohio, July 4th, 1885:

... After patient and careful examination into the charges preferred against them as Fellows of the Theosophical Society, the following resolution was unanimously passed and entered upon the Records of the

"Resolved: That GEORGE CHAINEY and ANNA KIMBALL be expelled from the Theo-sophical Society, for cause, and that this action of the Board be published in the pub-

'lie prints." " BY ORDER OF THE BOARD."

It has been with profound regret that w have observed the blind infatuation toward oman of vile reputation which has po George Chainey for the past year. From his advent among Spiritualists to the present day, he has been the victim of the adventurss, Anna Kimball. Despite the warnings of friends, he has obstinately persisted in close association with her, and aided her in the futile attempt to foist herself upon the pub lic as a representative of Spiritualism on the

one hand and of Theosophy on the other.

When the friends at Cassadaga in August last were exulting in the acquisition of Chainey we wrote a private letter of caution to one of the officers of that camp, advising to one of the officers of that camp, advising that Spiritualists summer and winter the constitutional changeling.-hinting that it would be time enough to shout when it should be found that a desirable acquisition had been secured. The past twelve months have e pertinency of that caution. The ex-Methodist. ex Unitarian, ex-Materialist, threw himself, metaphorically speaking, in-to the arms of the siren and now speaks of

her as the "mother of my soul."

What the specific charges were which caused the expulsion of this couple from the The sophical Society we do not know, but we congratulate the American Board of Control aving relieved the Society of the scandal which every where attached itself to Theo sophy so long as Anna Kimball, chaperone and defended by Don Quixote Chainey, wa allowed to represent it. Let Spiritualists learn a lesson from the Theosophists; let them tell this sentimental soft one that he must select a more reputable mother for his soul, before he lays it bare on the rostrum,

International Medical Congress-Vaccination Condemned.

An International Medical Congress was lately held at Charlerol, near Brussels, presided over by Dr. Bærs, an eminent man, with Prof. Vogt of Berne, a pupil of Leibig and Agassiz, for Vice President, and delegates from a score of European countries. The Boston Herald correspondent reports the do ings of this important meeting, and it ap-pears that vaccination, its risks, defects and advantages, was thoroughly discussed, as be comes a matter of so much importance. The question is greatly agitating the minds of scientific men in Europe, and while all shades of opinion found utterance, it is plain that there was a strong feeling against compulso ry vaccination, grave doubts as to its bene fits and grave fears of its dangers.

It is certainly creditable to these medical gentlemen that they are ready for such a frank discussion; and are not only ready, but anxious to correct any errors in their practice touching this matter.

It was stated that 5,000 persons are annual ly imprisoned or fined in England for refusal to have their infants inoculated under the tyrannical so-called "health laws" of that country-a grave fact that should warn u against giving medical men, or any other professionals, arbitrary powers liable to abuse

Mr. Bedle, a delegate from Leicester, told how his father-in-law had been dragged away from his family to prison, clad in coarse clothes, his head shaved, and made to sleep on a plank covered only with coarse cloth treated as a felon for refusing to pay a fine under this arbitrary doctor's law. This Brit sh way of "preserving the public health" is only going farther in the slavish path som octors nearer home would have us walk in. The case of an Irishman named Jacobs was

eported, who left Limerick to avoid vaccination and bought land near Philadelphia. New York he was quarantined and compelled to submit to vaccination, and died from it.

A Spanish lady, the Countess de Noailles spoke briefly but with great earnestness. Sho aid: "I hope that no one will persuade you to abate your efforts against vaccination. trust that Spain, even though a new Alva in the person of a Ferran leads, will not tempt to perpetuate any inoculation experiments. Did not Herbert Spencer write,

pulsory vaccination is medical popery '"? This comparison of Dr. Ferran, a noted an arbitrary practitioner in Spain, with the cruel Duke of Alva is singularly forcible, and all this is very plain talk for a learned body of medical men.

At an evening session Mr. Lebb of London the fearless editor of the Anti-Vaccinatio fournal, gave statistics showing that 30 out of 58 recruits in four regiments of Zouave in Algiers, died after vaccination with impure lymph,-used by regular surgeons of se. It was also stated that compulsory vaccination had been abolished in the army of the Netherlands.

These and other like statements created

much feeling, and Dr. Houghton, a London delegate, moved a resolution, seconded by Dr. Taylor from the West Indies, protesting against the quarantine vaccination of the United States as tyrannical and a medical inquisition.

A resolve asking the State of New York to repeal compulsory vaccination of emigrants passed unanimously, and one asking govern-ment to make vaccination penal was lost by

large majority.

This compul ory vaccination of emigrants in New York is a part of the "doctor's law system of the Empire State, and puts money in the purses of certain regular physicians who compel the poor emigrants to submit to their tyrannical methods. They will be sur-prised at this condemnation of their acts by great congress of eminent medical men and the people of that State, and of the land, may well find food for thought in the action of this international assemblage.

Between rational regulations sometimes needed for the public health, and such compulsory and evil practices as the congress fitly condemned, there is a wide difference We hope this discussion abroad may waken more interest at home, and that needed re-form on this vaccination question may be had here.

To see medical tyranny and bigoted ignorance condemned by leading members of the profession is a good sign, which will set all sensible physicians thinking and lead them to conclude, ay many of them have already, that they had better stand fairly on their own merits and not rely on the crutches of my unjust doctor's laws.

A four days' meeting will be held by the First District Association of Spiritualists of September 10th to the 14th, 1885. The programme will be arranged each day by the executive committee, while the board of managers will oversee the grounds and provide for public comfort with guarded care and ntion. Parties wishing to come earlier in the week and tent are privileged to do so Michigan Central Railway will give halffare rates, and hotel and boarding-house fare can be had at \$1 and less per day. The corpo of speakers and mediums comprise the names of G. B. Stebbins and Mrs. E. E. Torrey of Detroit; Mrs. L. A. Pearsall of Disco; J. P. Whiting of Milford; Mrs. S. C. Allen of Flint, and a number of others. J. P. Whiting is Presi dent, and Mrs. F. E. Odell, Secretary.

Mrs. Van Dusse, trance-speaker, lately from the South, will make engagements with so-cieties anywhere in the North or West to lec-ture. She can be addressed at Gouvernour, N. Y.

The Iconoclast an Essential Factor in all Progress.

The earnest, enthusiastic religionist, one who is deeply impregnated with a fervent and sincere belief in the tenets of the denomination to which he belongs, does not admire the heroic and adventursome iconoclasm of the fearless and outspoken Spiritualist or Agnostic. An iconoclast is "A destroyer of images, idols and shams of all kinds," and in ages, tools and shades of all almost, and in so doing he often outrages the deep, reveren-tial and religious sentiments of the devout church member. He fearlessly tears down the citadels of Superstition and Ignorance, and huris to destruction the false gods that have so long deluded the people. The iconoclast seems to be an absolute necessity to the world. Without him there would be no progs, no real advancement in various religlous systems.

It would be exceedingly foolish for any sensible person to tacitly excuse the senti-ments of bigoted orthodox clergymen, or to genially fraternize with them in their pet bellef that there is actually a hell, the sulpherous flames of which were created by God in order to torture and render hopelessly miserable a majority of his children. The following from the pen of Rev. J. Furnis, was published in England, and was designed for

published in England, and was designed for the instruction of the young:

"We know how far it is to the conter of the earth; it is just 4,000 miles; so if hell is in the middle of the earth, it is 4,000 miles to the horrible prison of hell. Down in this place is a terrible noise. Listen to the tremendous and horrible uproar of millions and mil-lions and millions of tormented creatures, mad with the fury of hell. Oh! the screams of fear, the groans of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair," etc.

Mr. Furnis was fully wedded to that in sane, foolish belief, and who is so lost to at sense of honor, magnanimity and manhood as to respect the same, fearing that otherwise the feelings of some distinguished minister of the Gospel would be somewhat wounded? In this case, however, the icono-clast steps boldly, fearlessly and unflinchly to the front, and with ridicule, sarcasm, wit, logic and common sense, exhibits the utter absurdity of such a vile, heathenish doctrine. In so doing, he unconsciously offends those who inculcate the loving, kindly. sentiment—" Have a tender respect for the honest opinions of the orthodox!"-and, of course, in so acting, if a man has a hell with nyriads of aged sinners burning therein, tenderly and pleasantly tell him that probably some persons need a little of hell. If he worships three Gods in one, lovingly say to him that the more Gods a person sincerely and devotedly worships the more likely he will be to find the true one. If he has a devil with a cloven foot, long horns and flendish ssion of countenance, with a voice on your part intoned with tremulous sweetso that you will not offend him, say to him that there is abundance of evil in the world caused by something. If he has a heaven with high walls, streets paved with gold, where the business of each one is to praise God and play on a harp, mildly tell him that the sweetest music you ever heard emanated from a harp, and that a road paved with gold would not be objectionable. If he has a savior who was crucified, who shed-his/blood that sinners might live, suggest to him that in so dying it certainly was a good thing for the sinner. If the Salvation Army obstruct your progress, render night hideous with dolorous psalm-singing and ignorant exposition of Scripture, and confound you with their drum-music, you are, expected to acquiesce and gently respect them in their honesty of purpose; however much your feelings or comfort may be outraged. If they tell you that you are destined for hell, being outside of any exafigelical church, give a gentle, compassionate smile, and tell them it might be decidedly worse. Thus it is with hose who have such an insane, ardent respect for the opinions of others.

The genuine iconoclast, however, is of a different make up. He is honest and conscientions; bold defiant and fearless. He inaugurated the Revolutionary war; he freed the slaves in the South; he kept the name of God out of the Constitution of the United States; he opposed the burning of witches; he struggled against the religious intolerance of the Pur-itan Pathers; he has, step by step, opposed the encroachments of the Catholics in their efforts to get possession of a portion of the chool fund. In his sublime unselfishness he endeavors to elevate the masses and destroy the false images of a deluded world, and he lives in history as one of its most respien-

Paine, the distinguished infidel, ame stands forth in brilliant letters in the history of this country, was iconoclastic in thought, word and deed. Girard, eminent as a man, brilliant as a financier, grand and ands of dollars in founding a college, which he intended should be a perpetual reproach to all intolerance, was so intensely iconoclastic that his last benevolent acts in iconcolastic that his last concrete account if the still vibrates in the religious world, causing uneasiness, and inducing the devout religionist to consign his soul to hell. The institution he erected, is a perpetual reminder to the world, of his grand benevolent, spirit to the world, of his grand benevolent, spirit to the world, of his grand benevolent. which conceived a project fraught with so

much good to humanity.

The first tiny raps heard at Hydesville were so intensely iconoclastic that they, it is said, extinguished the salphurous, incandescent flames of hell, destroyed the arch enemy of God, that distinguished character recognized as satan, and pronounced the whole scheme of salvation as enunciated by the churches, as wickedly and maliciously false. What a glorious change was inaugurated by those mysterious, weird, enchanting rapai Host little, how insignificant, yet how grand and

potent in the iconoclastic spirit they mani-

The true hero the noblest of all of God's works, within whose soul are aspirations that reach heavenward, entwining beautifully around every human being, is one who mani-fests an iconoclastic spirit in the subjugation of self, and who is ceaseless in his efforts to purify his own nature. The true iconoclast is also a RECONSTRUCTIONIST. He de-molishes the Temples of Superstition, dashes into a thousand fragments, the man-made Gods-Jupiter, Apollo, Zeus, Neptune, Mars, and million of others equally as uncouth and hideous, and he rears on the smoldering ruins magnificent structure, which is illuminated a magnificent structure, which is illuminated with an enlightened reason, and in which an advance is made in all things that pertain to man. Robert Collyer became an iconoclast when his magnanimous spirit stepped from the darkness and crudeness of the Methodist Church into the midday brightness of Unitarianism, for in so doing he extinguished the fires of the Methodist's hell, killed their orthodox devil, and made their heaven a more desirable place, regardless of the feela more desirable place, regardless of the feel-ings of those he left behind in mental and moral darkness. Spiritualism, from the tiny ran to the most profound utterances of the trance and inspirational speaker, is icono-clastic. If not iconoclastic, it is nothing. From the very nature of things it is a per-petual rebuke to all the churches, and is the evangel that is to reform and reconstruct the world.

GENERAL ITEMS.

Dr. W. L. Jack tenders his thanks to friends at Lake Pleasant and Onset, who have kindly remembered him during his protracted ill-

Rev. Cephas B. Lynn, pastor of First Univer-salist Church of New London, Conn., is taking his vacation and visiting with friends at Sturgis, Mich.

P. C. Mills will answer calls to speak any. where in Nebraska, or Kansas, Missouri or any of the Southern States during the fall and winter.

J. S. Dean, who is represented by Hon. Mil-ton J. Peters and others, as being an excel-lent healer, formerly of Knox county, this State, is now located at No. 14 Walnut st.

Letters for persons at Nemoka in August can be addressed to Okemos, Michigan, for Nemoka Camp. Persons going to Nemoka from Detroit, and places on Detroit and Lansing railroad east, can go to Okemos by rail and there get a boat to the camp, two miles

The Saratoga Eagle of August 1st, says: "Col. John C. Bundy of Chicago, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, and a well known liberal speaker and psychical investi-gator, is visiting Saratoga. He is the guest of Gen. Bullard. Notwithstanding Col. Bundy's recondite researches, he is one of the most genial and companionable of men."

An ancient burying ground was recently unearthed in Paris while digging a trench in the Rue Salande. The coffins of stone and plaster found there have been traced to the seventh, eighth and ninth centuries. They were pointed to the east and had crosses in-scribed on a circle, symbolical of eternity, and other emblems of Christianity. The cof-fins were found filled with dirt, their coyers having given way.

OUR FRIENDS UNSEEN.

An Advanced View from an Orthodox Stand-point,

That angels have an interest and do actually interfere in the affairs of men on this earth, is a doctrine clearly taught both in the Old and New Testaments. No devout reader of the sacred Scriptures can doubt this for a moment. The belief in the existence of unseen spirits is as old as history. It is a truth, lying at the foundation of many structures of wood, hay, stubble and falsehood, which have been erected thereon. But the old truth remains, a truth set forth by men who wrote as they were moved by the Holy Ghost. It is a precious truth and one to which the children of God should turn, in spite of the falsities that have been heaped upon and about it. "Are they not all ministering spirits, sent forth to do service for the sake of them who shall inherit salvation?" We are compassed about with a great cloud of witnesses. Long before the law was given, the angels of God appeared to men, and spake his will.

the angels of God appeared to men, and space his will.

Throughout the Old Testament this doc-trine is referred to, in almost every book. An angel appears to Abraham; Jacob sees angels in his vision; an angel shut the mouth of the lions when Dantel was in the den. When Elisha and his companion were surrounded by their enemies in Bothan, the prophet de-clared that there were more on their side than on that of their enemies. In amazement Gehazi asks where; and, in answer to the prayer of Elisha, his eyes are opened and he sees the mountain full of the hosts of God.

prayer of Elisha, his eyes are opened and he sees the mountain full of the hosts of God.

When we turn to the New Testament we find more rather than less of the work of angels among men. They sang and shouted at the birth of Christ. They strengthened him in his hour of temptation, and ministered unto him. They comforted him when he was in grief, rolled away the stone from the grave in which his dead body lay, and were precent at his resurrection. The Savior referred to them as being ready to help him if necessary, in the hour when all the world turned against him. They continued with the apostice and the early church. They continue yet. So far from there being any thing in science to disprove this doctrine of revelation, there is much to suggest it as a high probability. The compass of our-vision is limited. The microscope opens a new world all about us to which we were before strangers. The telescopes bring within our vision a thousand worlds which our dim eyes saw not before. It is the same with sounds. Professor Tyndall announced years ago as a hypothesis, that there are sounds in nature too high as well as too low for our hearing; that as when the wave-beate striking the ear in a given time fall below a certain number we hear

nothing. So also when these same wave-beats exceed a certain number, beyond that point there is silence to us though the sounds may be louder or sharper than before. He afterwards proved this by his experiments in

the Swiss mountains.

It may yet be demonstrated that there is a music of the planets, to which Pythagoras and Plato referred, and which Milton embalms in poetry as a "celestial siren's harmony that sits upon the nine enfolded spheres;" or as Shakespeare has it:

These are the smaller orly which this beholdest.

balms in poetry as a "celestial siren's harmony that sits upon the nine enfolded spheres." or as Shakespeare has it:

There's not the smallest orb which thou beholdest, Bat in his motion like an angel sings.
Still 'quiring to the young-eyed cherubim. Such harmony is in immortal souls:
But, whilst this moddy vesture of decay.
But have been and there is more than poetry in the expression, that the morning and evening to sing; and there is more than poetry in the expression, that the morning stars sang together, while all the sons of God shouted for joy." Touching this subject, Prof. Cook of Harvard, says:
"There may, therefore, be innumerable sounds in nature to which our ears are perfectly dear, although they are the sweetest melody to senses more refuned. Nay, more. The very air around us may be resounding with the hallelujahs of the heavenly host, while our duil ears hear nothing but the feeble sounds of our broken prayers."

God's people never work alone. No child of his is ever left unaided. A great company which no man can number is sent forth to minister unto those who shall be heirs of salvation. Just what they do or how they help, we may not know; but that they do help and interpose to protect and guide us, we surely believe.

This detracts nothing from the work of the Holy Spirit. If he can use men in the flesh to do his will, how much more may he flot manifest his purpose and power through the angels of God. Says Christ, speaking of little children who believed on him, "See that ye despise not one of these little ones, for Lasy unto you that in heaven their angels do at ways behold the face of my Father

despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

But are our departed friends among the number of those engaged in this ministry? Do those who have lived in the flesh, and on this earth, form a part of this great host? A fair inference from the Scriptures will, it seems to us, give an affirmative answer to this question. We do not say that this is an authorized doctrine, but such inference is a fair one. No one has authority either from nature or revelation for the assertion that when the good die they cease to have any interest in the affairs of this world. The assumption that they never return to the earth is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That "undiscovered country from whose bourne no traveler returns," is good Shakespeare, but it is not Scripture. Two men, at least, who had been numbered with the dead for centuries, were seen again on this earth and recogelzed. The time was night, and the place on some solitary mountain in flowery Galliee.

Jesus with his three trusted ones, Peter, James and John, was meditating beneath the silent stars. The Son of Man, yet in the flesh, had been grieved and tempted. Withdrawn somewhat from his disciples, two strangers suddenly appeared, talking with him. As the little company realized that the two beings with their Master were none other than Moses and Elias, fear came upon them at first, but this soon gave way to joy as they listened to the high converse of these immortal ones. What is the theme of this lofty discourse? Do these men come from the unseen world to answer foolish questions, and matters concerning the temporary interests of men, or pretend to reveal the secret things of God? No. They speak concerning Christ's death which he should accomplish at Jerusalem. Their theme was the salvation of the human race. That had most concerned them while living. One, fif

General Grant's article on "The Siege of Vicksburg," is the September Century, will be accompanied by the atory of the other side as contained in the diary of a lady who was in the city during the siege. Besides the reproduction of General Grant's original "unconditional surrender" dispatch in this number, there will also be printed a faze-simile of the dispatch to Secretary Stanton, in General Grant's handwriting, announcing title surrender of General Lee's army at Appointable. The original is owned by General Badeau, wholy tes the following history of the dispatch: "On Sunday afternoon, the 9th of April, 1865, as General Grant was riding to his beadquarters from the farm-house in which he had received the surrender of Lee, it occurred to him that he had made no report of the event-to. the Government. He halted at once and dismounted, with his staff, in a rough field, within the National lines. Sitting on a stone, he asked for paper. I happened to be near, and offered him my memorandum-book, such as staff-officers often carry for orders or reports in the field. He laid the book en his knee and wrote the dispatch in pencil; he handed it to me and told me to send it to the telegraph operator. I asked him if I might copy the dispatch for the operator and retain the original. He assented and I rewrote the paper, the original of which is in the keeping of The Century Mooastan."

We would respectfully call the attention of the wheel-men and those contemplating the purchase of a Bicycle to the superior merits of the line of Bicycles and sundries manufactured by us over any line American Ganaleste we guote. Our American Gallenge we claim to be fully equal in all points, superior to some, to any wheel in this or any other market, quoted at less than \$150. Price of 52-lach from \$4'\$ to \$112. Our American Safety, pronounced by good judges to be best Safety in the West, standard finish, price, \$75. The reputation of our Ideal Youth's Bicycle, \$75. The reputation of our Ideal Youth's Bicycle, \$76. The reputation of our I

(Revised) Home Book of Health or Pamily Physician; 210th edition, user ready, given ninety freshitems; shows how to put in best sanilary condition house, premise or town, for feeding off choiers and infrectious diseases, and present modern treatment in ordinary aliments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing libelith. 1205 pages royal oclary, leather. See advertisement in another column.

Mr. Stedman's article, "The Twillight of the Poeta," in the September Century is to be the closing one of his series. It enumerates most of the poets now active, men and women of the middle and younger generations, but does not, as has been erroneously stated, attempt to weigh and measure them. It, is a designedly uncritical summary of what they are doing, followed by the writer's ideas of the present condition of American poetry and its chances in the near future.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our papier. We can recommend this Company to do as they agree, and orders intrusted to their care will receipe prompt attention.—St. Louis Presbyterian, June 19, 1885.

" With the Odors of the Forest."

"With the Odors of the Forest."

The Gardner Pine Needle Soap, made from fresh young pine leaves; a delightful tollet soap, superior to tar soap; no rank smell of tar; softens and stimulates the skin; makes complexion bright and clear. For sale by druggists. Sample cake (4 ounces) mailed on receipt of 25 cents, by E. H. Sargent & Co., Agents, Chicago.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Dotices.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Hupson Turrix lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. But-terfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Ayer's Ague Cure is intended to act as an antidota to malarial fevera, and all diseases generated by marsh, swamp or slough. Science has brought this remedy nigh to perfection. No quintine, no arsenic, nor injurious drug enters into its composition. Chemistry and the healing ark have combined to make it the curative triumph of the age we live in.

CROTON MILITARY INSTITUTE

CROTON-ON-HUDSON.

KINDERGARTEN INSTRUCTION

JUST ISSUED.

Manual of Psychometry

DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M. D.

Author of "Anthropology," "Therapeutic Saccognomy" and
"Moral Education."—Professor of Physiology and Institutes
of Medictice in four Medical Colleges successively, from 1845to 1881—and for five years Dean of the Eclectic Medical
institute, the parent school of American Medical Eclecticism—
Discoverer of the Impressibility of the Brain—of Ps. chometry
and of Saccomputer.

CONTENTS.

Engraving Portrait of Mrs. Buchagar

Frontispieco-Engraving-Portrait of Mrs. Buchanan.
Char. 1.—Ordinal Sketch of Psychometry.
Char. 2.—Ordinal Sketch—continued.
Char. 6.—Later Developments.
Char. 6.—Later Developments.
Char. 6.—Later Developments.
Char. 6.—Psychometry in Self Culture. Conjugal Relations
Char. 6.—Psychometry in Medical Science and Choice of
Psychometry in Builties.
Char. 7.—Psychometry in Pallities.
Char. 8.—Psychometry in Literature.
Char. 8.—Psychometry in Anthropology.
Char. 10.—Psychometry and Anthropology.
Char. 11.—Future Life and Leaders in Religion.

ARPENDIX.

SUMMER SALE OF BOOKS.

ther HW an source are unersed as 10 cents seed.

Idean Hermories of an Earnest Life. Being the Ricgraphy of A. B. Whiting: Together with selection trens his postenal compositions and prose writings. Complied by his sister. Spiritualists of Michigan must certainly feel an especial interest in this work and we breat they will want a copy at the low price of 60 cents, form or price stong 11.50.

Che Safest Creed. By O. B. Frothingham.

consists of thirteen Discourses of Beason by
known thinker. Cloth bound, heavy tinted pap
now offered at 60 cents each.

Key to Political Science; Or Statesman's Guide. By John Souff. Published at \$1.25, now 50 cents.

The Clorgy a Source of Danger to the Ameri-ean Republic. 119 W F. Jameson, Originally \$1.50, offered at 50 cents. ne Burgess-Underwood Bebate. Between Frof. C. A. Burgest, President S. W. Christian University, In-dianapolis, and Frof. B. F. Underwood. Cloth binding, \$1.00, the remaining J. wa be said at 56 cents.

B. F. Duderwood-Marples Behate. Between Prof. B. F. Duderwood and Ber John Marples Cloth bound. 80 cents, now effered at 50 cents.

gestive lines. Clerk bound, published at \$1.50, now cloring out at 60 orpits.

The Fanlins or Life. A compliation of Fanlins, Brums,
Chank Anthems, etc., embedying the Spiritual, Frogresstive and Methemator, seathed, first printing, Frogresstive and Methemator, such additional printing file. The
orpics we have are offered at 7th 2mil.

The Becourt in the Encirculous, Articles of Association and
By Laws and Record. These are followed by blank sheets
essengh to use at, the Insectings and, will be found to be
just what it wanted, and will have found the onhormony that the second of the second of the conhormony than the control of the conhormony than the control of the conhormony than the conhormony than

All the above are for sale by the Religio Philosophical Publishing House, Chicago.

CAMP MEETING.

POSTPAIDS

ANNOYANCE

GREAT

SOMETHING NEW!

Dr. Scott's Electric Hair Curier Tooth Brush,

NEMOKA CAMP MEETING.

Saratoga Boarding.

Eim Hill Cottage, 74 Circular St., near Congress and Ha-thorn Springs. The pleasantest logation in town. Liberals preferred. Terms from \$10 to \$15 per week.

MRG. E. F. BULLARD.

WATERBURY WATCH FREE!

Home Art Work

GUNN'S

Newest Family Physician

HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M. D., athor of "Quan's Domestic Medicine,

ASSISTED BT . JOHNSON H. JORDAN, M. D.,

eral acted tife writers of the highest en

210th Edition, Revised, 1885, Giving later Remedies and Helpful Suggestions for, Emer. encies and Health.

Every Family Should Have It.

It is an Approved Medical Guide for the immediate in the Heutz-ready to be possurated at any mement when sudden titchness and unformesen accidents render immediate rules the one thing sought for above all else. It is written in the plain language of the people. Any read or of common intelligence can understand it, practice and else of common intelligence can understand it, practice and labor of one of the must indeed medical writters of the country. It can hardly be that any one could writer such a book better than he, due has been seen, this labors have been largely supplemented by the best writers.

The chapter giving the lakest advantage.

SANITARY INSTRUCTIONS

CHOLERA

is expected. Dr. Jordan' remedy for the choices has proved one of the best ever tried. His experience during the fea-ful epidemic of 1849 placed him foreness in the rains of physicians for the treatment of that terrible classes. His prescription is given so that it can be prepared by any drug-rescription is given so that it can be prepared by any drug-

cist.
This work is published in 1 wel. repai octave, 1752 pages, and will be sent (where canvassers are not selecting orders) charges paid, to any addre s. on receipt of the subscription price, 56.50;

DANIEL AMBROSE, Pub'r. 00 Dearborn St., Chicago, Ill.

Spiritualist Meeting in Oregon.

C. A. SCOTT, 642 ERCADWAY, NEW YORK.

LONDON-ASSOCIATION

The Board of Managers with use reasonable efforts to make the meeting both attractive and instructive. Lillian M Inntee of investions, on shorped by many to be the best organist on the Facility Class, while he is attendance. New Era is located, on the cast back of the Williamette River, twenty miles know Portland, and on the libe of the O. & C. H. E. Hoots convenient and rate gravanable. WM, PHILLIPS, Fren. C. C. E. S. S. Chackair as, Organo, June 2500.

CLERGYMEN

nd others desirous of adding to their incomes should handle or specialties as d novelties. Highest references and testi-sonials from all parts of the U.S.

Good Agents Wanted

Centennial Fanning Mill.



SPIRITUALISTS

WESTERN NEW YORK, NORTHERN PENNSYLVANIA.

WILL HOLD THEIR

Sixth Annual Camp Meeting, on their chap grounds, at

CASSADAGA LAKE, CHAUTAUQUA CO., NEW YORK.

Commencing Saturday, August 1st, and Closing Monday, August 31st. SPEAKERS' LIST:

der August 1—Samuel Watson, of Memphinie R Hagan, Mass. day, August 2—Samuel Watson and Elizabeth L. Wat-

on, of Cal.
Monday, August 5—Conference and valunteer speaking.
Tuesday, August 5—Liennie B. Blagen.
Wednesday, August 5—Liennie B. Magen.
Thursday, August 5—Liennie B. Hagen.
Priday, August 5—Liennie B. Hagen.
Priday, August 7—J. Frank Baster, of Cheisea, Man.
Saturday, August 8—Bra H. S. Lake, of Weil, and J. Frank

Sunday, August 9-Mrs. H. S. Lake and J. Fr Monday, August 16—Mrs. B. S. Lake.
Wednesday, August 11—Mrs. B. S. Lake.
Wednesday, August 12—Lyman C. Howe, of Fredoria, N.T.,
Thursday, August 13—Mrs. E. S. Lake.
Friday, August 15—Mrs. E. S. Lake.
Friday, August 15—Mrs. Colville, of Beston, Mass.
Sacurday, August 15—Ib. S. McCyemick. of Franklin, Fa.,
and Mrs. B. Nopeland Lillie, of Filladeships.
Sunday, August 16—Mrs. E. S. Lillie and W. J. Cuiville.

Sunday, August 15—Mrs. A. S. Mrs. Mellis J. T. Brigham of Mana.
Wedocoday, August 18—Mrs. Rellis J. T. Brigham of Mana.
Wedocoday, August 19—Wr. J. Colville.
Thursday, August 19—Wr. Nellis J. T. Brigham.
Friday, August 11—Mrs. Nellis J. T. Brigham.
Saturday, August 12—Mrs. R. S. Edillo and O. F. Rellogg, of

Sunday, August 23-0 P. Kellogy and Mrs. R. S. Little Sunday, August 25—0. F. Annual pressing.
Tuesday, August 25—Mrs. E. S. Lillie.
Wellmeday, August 25—Mrs. E. S. Lillie.
Wellmeday, August 25—A. B. French. of Ohio.
Thursday, August 27—Mrs. Suphemba E. Birjing, of Jackson,
Friday, August 27—Mrs. Suphemba E. Birjing, of Jackson,
Saurday, August 27—Mrs. Suphemba E. Birjing, of Jackson,
Saurday, August 27—A. B. French, and Mrs. E. S. Lillie.
Sauday, August 20—A. E. French and Mrs. E. S. Lillie.

THE SAME BY WRITING TO THE SECRETARY,

Miss Ida M. Lang, Fredonia, N. Y.

Voices from the Reople, AND INFORMATION ON VARIOUS SUBJECTS.

The Soul's Farewell to the Body.

So we must part forever. And although a I long have beat my wings and cried to go Free from pour narrow limits and control. Forth into space, the true home of the soul;

Yet now, yet now that hour is drawing near, I pause reluctant, finding you so dear. All joys await me in the realm of God; Must you, my comrade, molder in the sod?

I was your captive, yet you were my slave; Your prisoner, yet obedience you gave To all my earnest wishes and commands. Now to the worm I leave those willing hand

That tolled for me, or held the book I read, Those feet that trod where'er I bade them tread, Those arms that clasped my dear ones, and the br On which one loved and loving heart found rest.

Those lips thro' which my prayers to God have risen, Those eyes that were the windows of my prison, From these, all these, Death's angel bids me sever, Dear Comrade Body, fare you well forever.

I go to my inheritance; and go With joy that only the freed soul can know; Yet, in my spirit journeyings I trust I may sometimes pause near your accred dust. —Ella Wheeler Wilcox

A Distinguished Member of the Soci-

ety of Friends Passes to Spirit Lite.

To the Estitor of the Heistato Philosophical Journal*
Our venerable friend, Sarah T. H. Pearson, a well known cilizen of Chester County, Pean., recently departed I's life at the atvanced age of 87 yand and her earthly state was a life-long member of the fraterity of "Friends," and has been, without a spirituality minded, atclimatistic woman for many years—an emisst Spiritualist, supporter and subscribed at Longwood the fraterity of "Friends," and has been, without a spirituality minded, tendematic woman for many years—an emisst Spiritualist, supporter and subscribed and the state of the state of

ginal beauty.

"THE MEETING FLACE," BY BONAE.

"THE MEETING FLACE," BY BONAE.
Where the faded flower shall freshen,—
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches.
Where the star-beams cease to chill,
Where no tempest stirs the echoes
Of the wood, or ware, or bill:
Where the moon shall wake in gladness
And the noon the joy prolong,
Where the daylight dies in fragrance,
'Mid the bart of holy song:
Sister, we shall meet and rest,
'Mid the boly and the blest!
Where no shadow shall bwellder

Where no shadow shall be wilder

Where life's vain parades are o'er,
Where the sleep of sin is broken.
And the dreamer dreams no more*
Where the bond is never severed; there the bond is never severed;
Partings, claspings, sob and moan,
Idoight waking, it willight weeping,
Heary noonlide, all are done;
there the child has found its mother,
Where the mother finds her child,
there dear families are gathered.
That were scattered on the wild:
Sitters, we shall meet and rest
Mid the holy and the blest!

. Mid the holy and the blest!
Where the bilden wound is healed.
Where the bilighted life re-blooms.
Where the smitten heart the freshn Of its buoyant youth resumes;
Where the love that here we lavish On the withering leaves of time, Shall have fadeless lowers to fix on In an ever spring-bright clime;
Where we find the loy of loving,
As we never loved before,—
Loving on unchilled, unbindered,
Loving once and evermore:

ng once and evermore:

Brothers, sisters, work and rest
'Mid the holy and the blest!

"Mid the holy and the blest!
Where imperfect corids shall brighten
Underneath a bluer sphere
And a softer, gratter sunshine
Shed its healing sphender here:
Where earth's barren vales shall blossom
Putting on their robes of green,
And a purer, fairer Eden
Be where only wastes have been;
Where are Kinns and Queens of glory
Such as earth has never known,
Who shall vicid their righteons sceptres,
Light and lors their only crown:

"Hind the holy and the blest!
Please note this blich thought, that shi is

* Please note this high thought, that sin is but a rered dream from which we awaken in the future d not the normal condition of the human soul one (as old and false theology has it) "to evil as e sparks to fly upward."

The Summer School of Philosophy.

The opening of the Summer school of Philosophy in Concord, recalls the following anecdots, for which Lillian Whiting, one of the staff of the Boston Tran-

Lillian Whiting, one of the staff of the Boston Trave-ciler, is, we believe, responsible:

A current anecdote of Mr. James was that Mr. Alcott was visiting him one day and remarked:

"Lige is the dispersion of the identities, and the conceptration of the diversities." Mr. James gave a different statement, and the two were soon deep in mysticism. Mr. Alcott could not condone the attempt to translate his sayings into common sedse, and said abruptly to Mr. James:

"You'll continue a sinner to all elernity; you are

abruptly to Mr. James: | continue a sinner to all eternity; you are goods," and claimed that be himself was Pythagoras and Jesus. Mr. James pushed

ils point;

"You say you and Jesus are one. Have you ever and, 'I am the resurrection and the life?"

"Yes, often,' was the reply,
"Has anyone ever believed you?"

The conversation here ended abruptly. A few ays later Mr. Emerson arrived in town, and this ouversation was duly reported to him. The reply rest to the role!

Mediumahip.

To the Editor of the Beitgis-Frideophical Journal:

We have a medium here who first developed as a lable-tipper. After a while the controls would only give the initial letter of each word, after leaving out the connecting words as "and," "the," "of," etc. and when the communication was finished, or while in progress, the impression would be given, and the communication correctly read. After a time she communication correctly read. After a time she commonded writing rapidly, every thing writing passing through her own mind. This phase has now changed, and she sitricolated from the yest of the circla-phases the sods of her fingers together, and the controls gives their connumications verbally, while the medium is at all times conscious of what has be surjing, yet says it without any effort or forsthought on her part. Can any of your readers tell us what kind or phase of mediumship it is?

HATELIAND OF THE PRINCE OF

Psychometric Delineation of Gen. U 8. Grant, May 10, 1885.

"This gives me a headache. I feel brain-weary, as if overtaxed. I think it is a man who studies. He is sogaged in some meetal work that calls for a great deal of strength, and draws upon his memory of events. I don't know what it is; be does not seem an ordinary literary character—not like the old poets or historians. I get a fresh feeling as if it were just now.

"What an eventful career! It seems to me like a person who had originated humbly—was in ordinary life—with nothing in his early maubood that showed any capacities beyond ordinary men.

"There was some occurrence, some universal agitation, some sudden call for energy and activity,—what can it be,—it seems like war. I am all stirred up; something has called him out, brought out his capacities and ingenuity, and placed him in high position.

up; something has called him ont, brought out bis capacities and ingenuity, and placed him in high pession.

"It seems a person of no ordinary power. I feel as it being braced up by the situation, physically and mentally. He is alire. Some overshadowing condition brought out his shrewdness and executive ability, all going in one direction, for one purpose. I don't yet see what it is,

"Now I see it. He is a unlittary man, a soldier. He is not one who would give up a case he had exprused. He seems almost like a larger in his strength, he holds on so to his will—bis wonderful will-power and sagacity in milliary tactice.

"If seel that this man is one of the great skeceser lug generals in our late war; not a Confederate, a Union man: but what has that to do with the literary work that I felt at first?

"His popularity did not casse with the close of the war. It was greater then than ever. He had none before the war. This war brought out and developed characteristics which he did not know existed. Had it not been for the war, this man would have been a common citizen. He had not ambition to go in pursuit of fame."

(What was the nature of his powers?)

"He'had an iron will. He was a bold man—had no trepidation—though he did not court personal danger. He was wise in laying his plans, and very adroit in his movements. He has a great deal of in-utility power, but it does not display itself in ordinary life. In military affairs he book in the whole situation by intuition; he was intuitive in selecting officers, and in giving orders.

He is a philliclan, a radical politician. He would stand by his party and his country. He loves power, and his whole military career was a successful the unbounded good wheles of the people with him."

(To what result?)

him."
(To what result?)
"I see him holding a very prominent office; I see
him traveling. The people had great confidence in
him, and wished to give him a position to show
their gratitude. They made him President.
"Now I think this is Gen. Grant. I see him as
President."

their gratiltude. They made bim Tresident.

"Now I think this is Gen. Grant. I see him as President."

(Tell us of his present condition?)

"At first I felt the pressure on the intellectual faculties from drawing too sharply on his memory. Now that I know who it is, I don't wish to speak of his condition, but he is not going to pass wars soon. His will-power will keep him allve, but I do not wish to speak of it."

What but a marvellous intuition transcending all conceivable laws of mind, could produce such a portrait of Gen. Grant from impressions received only by the touch of a picture unseen. It gave her instantaneously a sympathy with his condition at that moment wearied by the work on his memoria, and from that perfect sympathy she evolved his whole life, and could, if questioned, have given far more in detail. The remark that he would have been but a common citizen if the war had not called him out, and developed his powers, and that his success was due to an iron will and an intuitive comprehension of the military situation, a comprehension not shown in orditary business, shows a thorough understanding of the man.—Psychometry, by Joseph Rodes Buchanan, M. D.

The Gift of Healing.

The Gift of Healing.

The Editor of the Religio Philosophical Journal.

As I stated in a former article, I have had various phases of mediumship. When it was first announced to me that a band of spirit physicians had united to heal and diagnose disease through my organism, I felt extremely skeptical. I was of slender build, weighed less than a hundred; had never been rugged, never had bad any experience among the sick or any particular talender wait in team, feeling always very distrustful of any ability within myself to minister to their comfort. I would in case of necessity do for them whatever the attending physician ordered, but if a change for the worse came, I never had any impressions as to what would ease them. I had any experience and medical works, and had access to none; therefore, in my own estimation. I felt that any efforts they might make in that direction, would surely result in failure. They directed me to announce myself as a magnetic physician and that I could take away pain by merely laying my hands upon the head of my companion when it ached badly. I could even relieve my own head when aching. This gave me a little confidence, and by degrees I commenced practicing outside of my own family, My success was a constant wonder to myself.

A lady who was attended by a physician, by his

aching. This gave me a little confidence, and by degrees I commenced practicing outside of my own family. My success was a constant wonder to my-self.

A lady who was attended by a physician, by his advice sent for me to relieve her of neuralgia which she had suffered from for days, and which he had suffered from for days, and which he had falled through medicine to relieve. After working over her a short time I left her in a profound sleep. Another, having tried the medical skill of several physicians for nervous prostration, became strong and well-without the aid of medicine. I shall never forget the case of a prominent gentleman'in this city, who had been attended by several different physicians before he came to me. Though a man of large frame, he was so weak when he came to me that it was with difficulty he could ascend the long flight of steps which led to, my dwelling. His disease had been pronounced as a tendency to paralysis of the brain. He began to improve almost from the first treatment, until he entirely recovered his health. A case from a distance was sent to me to diagnose. I can truly say, the fear of a failure affected me so, that it was a long time before I could make myself passive sough for the control of my influences. I watched with feary and trembling to hear from the parties who had sent for the diagnosis, and when the very simple remety my control had prescribed for the patient was said to have had the desired effect, no one could feel more surprised than myself. But my efforts through my guides were not always successful, and when there was a failure, how my fulful th my spirit physicians became weak, and at such times I almost felt that I never again would allow myself to be used by them either to heal or diagnose, and yet I was conscious that the cases where they succeeded numbered more than where they failed; so I worked on under their direction.

Not long ago I received a letter from a lady in behalf of her friend who had been alling for years. She said she could not but have failt ing but strawberries and potatoes, and had written heark to Mr. Emerson to call his friend, with his potato goasel." home to America as soon as possible. When Mr. James was next at the Cartyle as he saked in his protected by the strain of Cartyle, as he saked in his broadest Scotch accent:

"Well, James, have you heard any news of the "spiral flame"?

"Mediumship.

Mediumship.

To the Editor of the Beligis-Philosophical Journal:

We have a medium here who first developed as a "Example of the same the same through the same throu

A Strange Story.

et of a Haunted House Sald to Have Be Revealed Through a Spirit Medium.

The Secret of a Haunted House Said to Have Been Revealed Through a Spirit Medium.

(Revealed Through a Spirit Medium.)

In this city stands, in a weiged, lone piece, an old mansion called Gien Elvyn, which is said to be haunted. How many years this hidt has been upon it will be the said to be a sure of the said to said the said th

medium sprang up and asked what we were all there for? We suld we had come to help her, so all could leave that place and be free to go to a happler one.

"cannot go widout my head!" she exclaimed,
"Where is your bead!" was asked.
"Burnt up."
"And where is your body?"
"Fed to de dogs."
She thereupon seemed to see some one, and commenced trembling, and in great terror sprang up and would have run from us hat she not with great effort been held and assured that she was with friends, who would not harm her. She soon became calm, and commenced praying and thanking God that she was going out of that house with us; shook hands with each, bidding us good-by, and was gone. The medium was afterwards controlled further, and we learned this story:

Many years ago a slaveholder, tall, of good figure, iron-gray halr and heavy moustache (whose name, though given, I will withhold), had lived there, andione of his slaves, Amanda, being very light-colored, of fine form and face, was looked upon by her master with lust in his eyes and a determination to make her his mistress. She was a simple-hearted Christian, and would not give way to his evil designs and passions, whereupon he became enraged and commenced starving her, thanking thus to bring her to consent. He finally gave her one week in which to decide, at the expiration of which time he visited her, and finding her still firm in her resistance of his evil intentions, three whis her had dona, and not wishing to leave anything hebind to tell the story against him, he thought best to hide all traces of his crime, bound her feet, cut off her head with an axe, burned it, took the flesh from the bones, fed it to the dege, and threw the bones in a canal which at that time was in existence near the house. We also were told that this poor soul would go out with us and never wander about there again. When this lady came out of her trance her freet were so twisted that that time was in existence near the house. We also were told that this poor soul would go out with us and never wand

What a Higher Education Meaus.

What a Higher Education Means.

When a "higher education," is demanded, for any class of persons—as women—it means that it has become desirable to train their faculities for more difficult work than that traditionally assigned to them, and also that it is desirable to enable them to get more enjoyment out of any work that they do. The necessary correlative of the possession of powers is the opportunity for their exercise. The existence of a larger class of effectively educated women must increase their demand for a larger share in that part of the world's work which requires trained intelligence. Of this, literature and other art is one and only one portion. The work of the professiona of the upper regions of industry, commerce, and finance, the work of scientific and of political life, is the work appropriate to the intelligences which have proved themselves equal to a course of training at once complex and severe. A person destined to receive a superior education is expected to develop more vigorous mental force, to have a larger mental horizon, to handle more complex masses of ideas, than another. From the beginning, therefore, he must not merely receive useful information, but be habituated to perform difficult mental operations, for only in this way can the sum of mental power be increased. The order, arrangement, and sequence of the ideas he acquires must be as carefully planned as is the selection of the ideas themselves, because upon this order and internal proportion his mental horizon depends. He must be trained in feats of sustained attention, and internal proportion of ismental horizon depends. He must be trained in feats of sustained attention, and in the collocation and association of elementary ideas into complex combinations. Since ideas are abstractions from sease-perceptions, in their memorization, and in the representative imagination which may recall them at will, and be able to abstract from them, more or less remotely, ideas. Habits of rich association of ideas must be formed, and or pleas When a "higher education," is demanded, for any

A Cierical Error. 1.

When a clergyman perserts facts to make them contribute to a sound thesia he injures the good cause in behalf of which he preaches, for those whom he seeks to courince are often repelled from his whole argument if they detect the misstatement. This was illustrated a few months ago when the leaves it make and a little bird flew in. It is present in the present of the statement of the seeks in the course of any great scientist of modern times who was not a Christian. The name of Charles Barwin—not to speak of more—occurred of Course, to sway person of ordinary intelligence who heard the sermon or who read it in print.

The Rev. Mr. Morehouse fails into a blunder of the same kind, according to the report of his sermon on the same wilded, when he chillenges "the exponents of infidelity" to specify an infidel who has built hospitals, schools or charlable institutions of any kind." The name of Stephen Girard—not to speak of more—will occur, to all persons of ordinary intelligence who read Mr. Morehouse's exmon, whether they are "a groundent of the fidelity" or not. Girard was an infidel of the blackest dys, but he bequested more millions to "hospitals, schools and charles and the state of passes of more—will occur, to all persons of ordinary intelligence who read Mr. Morehouse's exmon, whether they are "a grounent of infidelity" or not. Girard was an infidel of the blackest dys, but he bequested more millions to "hospitals, etchools and charlest and the part of the size of a passes of more—will occur, to all persons of ordinary intelligence who read Mr. Morehouse's exmon, whether they are "a grounent of infidelity" or not. Girard was an infidel of the blackest dys, but he bequested more millions to "hospitals, etchools and charlest and the size of a passes of more will cook to the resolutions of any first of the size of a part of the size o

Pertinent Questions.

wing extract from an editorial in the New York Graphic, conti tions in admirable form: Mc. contains some pertinent ques

ble form: easier to take life out than to put it ad with a hammer, life is gone. Put lomach, it is gone. Choke the lunga gas, it is gone. Draw the blood from tone. Elevate or depress the temper-It's so much easin. Tap the head polson in the ston io. Tap the head with a hammer, life is gone. Pot poison in the stomach, it is gone. Choke the lungs with water or gas, it is gone. Braw the blood from the body, it is gone. Elevate or depress the temperature about us a few degrees, life files away. Alike depart the strength which in the arm might fell an ox and the strength in the brain cunning to devise and plan. It's not mind merely which disappears by a ten minutes' process of judicial strangulation, but physical strength, the very essence and result of matter.

by a ten minutes process of judicial strangulation, but physical strength, the very essence and result of matter.

And what becomes of all this wonderful combination of force and quality? If to-night a child saks "where is the man hanged to-day?" It will be answered by solemu platitude, by mysterious and manywords which go all about the subject matter but do not hit it; at least satisfactorily to the child.

Is it any greater wonder that the combination of qualities and capacities we call mind should exist outside that sole of 200 peunds of matter we call body than that they should exist inside of 11? Is It not a great wonder that the thousands on thousands of these bodies which pass and repass us daily in our crowded streets are moved by a force so volatile that a singleblow or a few grains of strychnic will drive it dut folever? Is it not a wonder that this combination-of force and qualities prevents the body in which it operates from decomposition?

Is there no possibility that matter may exists o refined as to be for our senses intangible and invisible? Is not the quality we term visibility a mere result of certain substances opaque by cause of combination? When one of the heaviest of metals may be dissolved one moment in acid and lost to view, and the next brought to sight again by the introduction of a few drope of salt water, does not this suggest how limited may be our powers of vision? May not every other sense be similarly restricted in its discormment of what may be about us? Are not all these limits as to the possibilities pet to be revealed? In there necessarly any "road gul' separating the material and the so-called spiritual? May not the one be but the finer outgrowth of the other, as the flower is the final development of the graried, rusty, but necessary root? Have not all the great discoveries concerning forces and qualities in the elements about us, new to man, becume and unknown powers, qualities and possibilities may be found in the universe? When the development and growth of a single seed

Some Account of the Weird Inmates o Glamis Castle—Mysterious Sights and

Giamts Castle—Mysterious Sights and Sounds
One of the most fearfully tormented castles in England, says a writer in the St. Loois Globe-Democrat, is the country seat of Lord Strathmore, Glamts Castle. Although the whole pile of buildings seems to lie under the ban, there is one particular chamber which is especially known as the haunted room. Access to this is now cut off by a stone wall, and nobady is supposed to be acquainted with the locality of the chamber save Lord Strathmore, his eldest son, and the business agent of the estate. The wall was erected some years ago by the late Lord Strathmore, in consequence of certain mysterious sights and sounds which he had both seen and heard.

There is no doubt about the reality-of the noises at Glamis Castle. On one occasion, some years ago, the bead of the family, with seyferal companions, determined to investigate the cause. One night, when the disturbance was greater and more violent and alarming than usual—and it should be premised strange, welf and unearthly noises had often been heard, and by many persons, some of them quits unacquainted with the lib-repute of the castle—bis lordship went to the haunted room, opened the door with a key, and dropped back in a dead swoon in the arms of his companions, nor could be ever be induced to open his lips on the subject afterward. A well-known antiquary states that, the tradition is that in olden times during one of the constant feuds between the Lindsays and the Oglivies, a number of the latter clan, dying from their enemies, came to Glamis Castle and bagged hospitality of the owner. He did not like to day them the shelter of his castle walls and therefore admitted them, but, on the plea of hiding them, he secured them all in a large out-of-the-way chamber—that afterward known as the haunted one—and there left them to starve. Their bones lie there to this day, their bodies never haring been removed. It has been suggested that it was the sight of these that so startled Lord Strathmore on entering the room, and which cause bones lie there to this day, their bodies never having been removed. It has been suggested that it was the sight of these that so startled Lord Strathmore on entering the room, and which caused him subsequently to have it walled up. The scene is believed to have been particularly horrifying, some of the unfortunate captives having died apparently in the act of gnawing the flesh from their admitted that accounts for the weird disturbances that were ir a state of activity not very long ago. Among other strange insidents given of the castle, it is said that a well-known lady and her called was saleep in an adjoining room, and the lady, having gone to bed, itsy awake for a time. Saddenly a cold blast stole into the room, extinguishing the room beyond in which, her child had its cot. By that light she says a tall mailed figure pass into fir dressing-room from that in which she was lying. Immediately there was a britek from the child her maternal instinct was spoused, she rushed into the maternal instinct was spoused, she rushed into the came and leaned over its face.

A Spirit Heturus.

A Spirit Beturas.

To the Editor of the Religio-Philosophical Journal:

July 19th, I attended a lecture in the town of Candon, delivered by J. P. Whiting, of Millord, Oakland County. In the course of his remarks, stating how he was converted to Spiritualism and his experience as a lecture since, he said that a short time ago he was giving a Bedure in the town of Rose, where the meetings had been disturbed and broken up by the disorderly conduct, of three young men, and there had been no lecture given there for a long time. There came and stood by his side the spirit of a beautiful young girl. One of the young men was "making faces" at the time. Poluting her finger at the young man, she said, " I was invited by one of those young men to take a ride. In the course of the young men stood with bowed heads. The fathers of two of them had to mortgage their farms to keep their soul from State Prison. One of the young men after the lecture, as a suitable opportunity, came, and on his knees, begged of him never to mention the incident again.

Lavonia, Mich.

CYBUS FULLER.

The Mysterious Appearance of a Bird.

Notes and Extracts on Miscellaneous

The wine product for 1885 is estimated at 15,000,000

It takes 4,000,000 of false teeth to go round in this The El.Paso, Texas, butcher shops are compelled o close on Sunday.

to close on Sunday.

Music boxes which cost \$25 twenty years ago can now be purchased far \$5.

The prevailing rate of board for pugs in the White Mountains is \$3 a week.

The crown jewels in the Cathedral at Moscow are valued at \$12/00,000.

valued at \$12,000,000.

The most cooling drink if one will wait for five minutes for the effect, is said to be hot tea.

Horned toads are light feeders. Two house flies will keep one in good order for six months.

Mr. Bessemer's ateel process patents have yielded him \$400,000 a year for twenty-one years.

The city mission of Berlin circulates no less than 75,000 printed sermons on Sunday morning.

The government pays a man \$60 a month to wind the clocks in the Interior Department Building.

The average atinual consumption of coffee in the.

The average amount consumption of coffee in the United States is tweiver pounds for each inhabitant. The colored people of Charleston, Ya., are building a skating rink in which no while trash will be al-lowed.

lowed.
The thirty-eight States of the Union contain 2,290 counties. Texas leads off with 151, and Georgia follows with 127.
The mortality from swine fever in England has reached a point when about 200 animals perish every week, or 100,000 per year out of 2,000,000 swine.
The majority of literary people now spall the name of the great dramatist, Shakespeare, and the minority are divided up on several different spellings of it.

or the great dramatist, Shakespeare, and the minority are divided up on several different spellings of it.

A ceasus of the occupations of Washington citi-tens shows that the principal branches of industry here are holding office and keeping boarding house.

Solarps a colony of Langeschief.

there are holding office and keeping boarding house. So large a colony of Japanese reside in Vienna that a Buddhist temple is to be erected there. The decorations and furniture will be sent from Japan. The Rector of St. Savior's, Dartmouth, England, the other day prevented the sexton from ringring the church bell during the interment of a dissenter's shild.

It is roughly calculated that 292,500 tons of ice were lodged on the wharves of Montreal last winter and that 135 tons had to be cleared away by artificial means.

means.
Charles Francis Ádama, Jr., is credited by the Denver Tribune-Republican with threatening to "shoot a reporter full of holes" if his interview was not reported correctly.

The Norwegian store is a large castellated tower, reaching from floor to ceilling, with less than a foot of chimney-pipe visible. One is placed in every room in the house.

in the nouse.

From data of his own the editor of the Montgomery (N. H.) Standard has satisfied himself that the Horsesbee Palls have worn away more than fifteen feet during the past thirteen years.

It is said that the Emperor of Japan can trace his descent for 2,500 years, during all of which time his family have been on the throne. Under a good sys-tem of civil service that family would be permitted to take a rest.

to take a rest.

It is said that along the southern coast of Mexico people have a habit of inoculating themselves with the virus of the ratilesenake or adder, which novel vaccination renders them absolutely safe forever afterward from the bits or sting of the deadliest reptile.

Arsenic is still being used to fight the grasshop plague on the Pacific coast. The superintenden a large plantation in Merced, Cal., has used at 400 pounds of the poison, and thinks that abo-ton more will skare many of his nurseries and vi yards from destruction. yarus from destruction.

Mr. Waldo Thompson, of Lynn, Mass., in his "Historical Sketches of the Town of Swampscott," traces the lineage of John Brown, of Cssawatamie, to Lieutenant Governor John Humphrey, who settled on the shore between Black Will's Cliff and Forest River two and a half centuries ago.

the shore between Black Will's Cliff and Forest Birret wo and a half centuries ago.

The French Chamber of Deputies has revived the obsolete law of the Revolution giving education and board to the seventh child.—The number of seventh children in the Bepublic is estimated at 50,000, but chiose in necessitous circumstances only will be allowed to accept of the State's support.

The policeman in the City of Mexico is usually a strong, fine-looking young man, wearing a military uniform and/openly displaying a six-shooter. His best is in the middle of the street, where he can see and be seen, and, instead of yielding the way to vehicles, makes them turn out for him.

What is surposed to he are the second of the street.

and no seen, and, instead of yielding the way to vehicles, makes them turn out for him.

What is supposed to be a white swan was shot the other day at Ludlows Farls, Ohlo. The bird measured 8 feet from tip to tip of wings, and from tip of bill to tip of tall, 4 feet 7 inches, and length of limbs 10 inches. The limbs, feet and bill are jet black. It weighs 18 pounds, and is now on exhibition.

The area of New Mexico is estimated at 78,000,000 acres; that 70,000,000 acres are fit only for pasturage, and 20,000,000 of this, by destitution of water, is available only for sheep. This leaves 50,000,000 acres for cattle, but the availability of this is greatly diminished by the spareness of springs and streams. A novelty among ilowers is reported from a small town near. Lafarette, Ind. A lady has a sheebush among a number of varieties on which has just appeared a full blown rose of a beautiful green color. A botanist at Lafarette now has the bush, and will attempt to propagate other flowers of the novel tin from it.

attempt to propagate other flowers of the novel tint from it.

A story illustrative of Grant's loyalty to his friends is told by Henry Ward Beecher. When Conking resigned from the Senate Grant sald: "It was a great blunder; it was foolish." "Then why do you stick up for him so stoulty?" was asked. And he replied with a frown: "Why do I stick up for him? Man, when is the time to stand by a friend if it isn't when he's made a great blunder?"

Berlin has an asylum for overworked and disabled horses under the management of a veterinary surgeou, a cavalry officer and a farmer. The grounds have an extent of nearly one buddred acres, with excellent pasture land, clay and moor patches, water and bathing facilities, etc. In case of need the patients have ambulance wagons sent for them to transfer them to the hospital.

Fifteen years ago a stage coach coming out of

them to the hospital.

Fifteen years ago a stage coach coming out of diackroot, idaho, was robbed of 500 pounds of gold-dust. The robbers-were arrested and sent to the Deer Lodge Fentlemitary, but they had successed in burying the gold, and no one has since been able to find it. Their sentences will expire in a few weeks, and the inhabitants of the town are said to be watching the prison doors carefully to follow them to the treasure when they get out.

A resident of Augusta, Ga, has an oak tree in his yard that is not unlike others of the oak family in appearance, but instead of growing regulation accurs is filled with miniature formations of a singular stature. The usual cup, which covers half the account and by which was a stacked to the limb, is present, but misteed of being as large as a thimble is about the size of a pas, and instead of containing a single nut or kernel contains four small seeds. Birds flock to the tree in great numbers and feast upon these seeds.

Appetite

Health

Found in

Deacon Buggins is a rich old curmudgeon when also great pretensions to religion, but some Descon Buggins is a rich old curmudgeon who makes great pretensions to religion, but squeezes a penny almost flat before be drops it into the contri-pation box. He lives in a little village on the out-kirts of the city and pays pew-rent in the village shurch. He is the solitary occupant of the pew werry bunday, none but strangers daring to enter it, for he has an unpleasant way of asking people to stangut.

ne can unpresent way to assung your least young man from the city ast Sunday a brassy young man from the city ded the village and went to church. Having rd of the Deacon's peculiarities, this awful young I fell it his dut to walk is too tata particular pew, en the Deacon arrived he glared at the young and motioned him to come out of the pew. That's all right; come in!" said the young man, for unconscious of the Deacon's meaning, he latter's anger rose until his eyes bulged out of head, like a pair of old-fashloned pin-cushlons, he repeated his gesticulations.

Come on, "coaxed the young man. "The old er who rents his pew won't be here to-day; he's ne splitting pennies to put into the contribution."

The congregation suickered, and for once in his life the Deacon was embarrassed. He stepped gingerly into the pew and took a seat without paying further attention to the young man. The Deacon has purchased a lock for the door of the pew.—Philadelphia American.

Ingersoll's Conversion.

It to Sought by a Committee of Young Men, but the Colonel has no Time to Listen to their Arguments.

Colonel has no Time to Listen to their Arguments.

Col. Robert G. Ingersoll: the agnostic, was in New York City lately as counsel in the big telegraph fight. As usual with him when in New York, he spends an hour or two every day in the gorgeous and; garish-Stokee barroom. His beverages at these times are not alcoholic, and he never stands up at the bar, but is served while lounging over a newspaper at a secluded table. He was thus engaged when three young men addressed him. They said they were a committee from the Christian believers, which they described as an organization of orthodox Protestants devoted to the battling of unbelief. Their special object was to convert Ingersoil, and to that end they had collected all his published infidelity, studied it carefully, and prepared answers to his argument. They wished to arrange a series of conferences with him. The Colonel replied that he lackset the time for such proceedings. The spokesman of the committee, Robert Bradbury Hammond, a student in the Union Theological Seminary, appealed strougly to Ingersoil's good nature, to his sense of fairness, and finally to his courage, but, without avail, for he declared positively that he could not go into the proposed discussion.—Ex.

"De crossest Man in Alabama."

"De crossest man in Alabama lives dar," said the driver as we approached a way-ide home, near Selma, Ala., to ask accommodations for the night. At supper, and after it, "mine host" scowled at every one, found fault with every thing earthly, and I was wondering if he would not grow if the heaving halo didn't fit him, when incidental mention heling made of the comet of 1882, he said: "I didn't like its form, its tail should have been fan shaped!" But, next morning, he appeared haif-offended at our offerig pay for his hospitality! My companion, however, made him accept as a present a sample from his case of goods.

Six weeks later, I drew up at the same house. The planter stepped lithely from the porch, and greeted me cordially. I could scarcely believe this iclear complexioned, bright-eyed, animated fellow, and the morose being of a few weeks back, where the same. He inquired after my companion of the former visit and regretted he was not with me. "Yea," said his wife, "we are both much indebted to him."

"How?" I asked, in surprise.

"How?" I asked in surprise.
"For this wonderful change in my busband. Your rised when leaving, handed him a bottle of Warnies ate cure. He took it, and two other bottles, not now." "And now." be broke in, "from n ill-feeling growling old bear, I am healthy and o cheerful my wife declares she has fallen in love with me again."

It has made over again a thousand love matches, not keeps sweet the tempers of the family circle verywhere.—Copyrighted. Used by permission of imerican Rural Home.

Stranger than Fiction

are the records of some of the curse of consumption effected by that most wonderful remedy—Dr. Pierce's Golden Medical Piecovery." Thousands of graterium en and women, who have been snatched almost from the very jaws of degath, can testify that consumption, in its early stages, is no longer incurable. The Discovery has no equal as a pectoral and alterative, and the most obstantate affections of the throat and lungs yield to its power. All druggists.

Great Britain has 284 lifeboat stations. In the current year there were 3,654 casualities to shipping around the British Isles; 633 lives and 18 vessels were saved, in addition to 189 lives by shore boats and other means, where rewards were given, being a total of 822 lives saved through the agency-of the society. During the year lifeboats were launched 252 times, and not one man of their crews was lost.

The Voice of the People.

The people, as a whole, seldom make mistakes, and the unanimous voice of praise which comes from those who have used Hood's Sarasparlia, fully justifies the claims of the proprietors of this great medicine. Indeed, these very claims are based enjirely on what the people by Hood's Sarasparliah has done. Send to C. I. Hood & Co., Lowell, Mass, for book containing statements of many cures.

An old horse with the brand "U. S." on his flanks pulling a bread cart about the City of Mexico. He ass taken down-there with Scott's lavaders, and haven en earning his living ever since.

Ely's Cream Halm was recommuded to me by my druggist as a preventive to Hay Fever. Have been using it as directed vide the 5th of August and have found it a specific for that much dreaded and have found it a specific for that much dreaded and leathenen disease. Ege ten years or more I have been a great sufferer each year, from August 9th till frost, and have tried many alleged renedles for jill cure, but Ely's Cream Baim is the only preventive. I have erer found. Hay Fever sufferers ought to know of its efficacy. F. R. AINSWORTH, Of F. B. AINSWORTH CO., Publishers, Indianapolis, Ind.

long-haired elephant, larger and more perfect n any specimen hitherto secured, is being extri-ed from the los at the mouth of the Lena Delta.

"What we learn with pleasure we never forget."

—Alfred Mercler. The following is a case in point.
"I pai to thundreds of dollars without receiving any benefit," says Mrs. Emily Rhoads, of McBrides, Mich. "I had female complaints, especially 'draging-down,' for over six years. Dr. R. V. Piercos' Favorite Prescription' did me more good than any medicine I ever took. I advise every sick lady to take it." And so do wa. It never disappoints its patrons. Druggists sell it.

weak lungs, spitting of blood, shortness of b. consumption, night-sweats and all lingering is, Dr. Pierce's "Golden Medical Discovery" is reign remedy. Superior to cod liver oil. By data.

A congress is to assemble in San Domingo on spt. 10th to decide whether the remains of Christo-ter Columbus repose there or in Havana.

Pure blood is absolutely necessary in order to en-

Of the 186 men who were graduated at Harvard in 879 only forty-nine bave married thus far, and these arty-nine have only thirty-four children.

Clara Morris uses Pozzoni's Powder. Clara Louis Kellogg does likewise. For sale by all druggists.

"Every jobbing and retail druggist in America sells N. E. Brown's Ess. Jamaica Ginger." "N. E.'s."

Good

health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile. Many forms of disease résult from its imperfect. Texas, writes: "I have taken Ayer's Pilis action, which deranges all the digestive and assimilative organs, and, through these, impairs almost every function of mind and body. There is no

Better

way to insure the proper action of all the apparatus necessary to ligalith, than to aid the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, 13i School st., Lowell, Mass., says: "For a number of years I was stationed in the tropics; and, while there, suffered much from torpidity of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained reliaf. I know them to be the

Best

Cathartic Pilis. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John H. Watson, proprietor University Hotel, Chapel Hill, analysis of Ayer's Pilis, with the formula N. C., writes: "For twenty years I was a sufferer with sick headache. L began taking Ayer's Pills, and quickly found taking Ayer's Pills, and quickly found to the proper "I was cured of a grievous attack of stance, but the virtues of vegetable reme-Eryslpelas by using dies in skilful combination." Ayer's

Ayer's Pills,

of obstinate cases of Dropsy.

Pills for twenty days." These Pills have taken in connection with Ayer's Sarsapa-been most successfully used in treatment rilla, have effected thousands of wonderful cures.

> Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. Sold by all Druggists.

CALIFORNIA.

"THE CURRENT" CHICAGO. The great Literary and Family Journal of our time. Clean, perfect, grand! Over 60 brilliant contrib-utors. 84 yearly; 6 mo. 2240. Buy it at your news-dealer's—Send 19 cents for sample copy.

For advertising apply to Lord & Thomas

FANCY WORK Profitable and Permanent Em-Misses at their own homes; so simple that 'a child 10 pears old can learn in one week. Send 10 cents for patterns and Misses at their own homes; so simple that 'a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

Cancer of the Tongue.

A Case Resembling that of Gen. Grant.

A Case Resembling that of Gen. Grant.
Some ten prare up: I had a scientious ser- en my right
had and with the obeline frestnest if healed up. In
March. 1887, it broke out in my the sat, and concentrated in
cancer, eating through my cheek, to the top of my left cheek
hope and up to the left ept. I substitute in lightly, and my
tongue was so far gone I could not talk. On totaber first,
1884, I commenced taking whit's specific. In a month the
eating places stopped and healing commenced, and the leantin ageritum for under ligh is progressing, and it seems that
nature is supplying a new tongue. I can task so that my
friends can readily understand me, and can also eat solid
food again. I resuld refer to Hon. John H. Traylor, State
Senstor, of the district, and to Dr. T. S. Hradfield, of Le
Grange, Gs.
Ladirange, Gs., May 14, 1885.
Treatise on Blood and Sitm Diseases mailed free.
THE SWITT SETZIFUC CO., Drawer S., Atlanta, Ga.
N. Y., 157 W. 236 St.

OUR RURAL HOMES.

\$2.00 for only 50 cents

a once, we make this great offer. Johnson's Poultry wit for Piesaure and Profit, pring 25c. Kendail's Book rows and his diesees, price 25c. 8.100 worth of choice rown Seeda, including ten packages of the best varieties" d'ur Eural Honies one jear for Soc. We desire to have, r spaper reach the homes of all interested farmers and ke this inducement for our coming values. IN ORER TO INCREASE OUR CHICULATION TO \$6,000

OUR RURAL HOMES, Sturgis, Mich

THE INDEX

BADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS. Editors | W. J. POTTER.

CONTRIBUTOR

to increase general intelligence with respect to foster a nobier spirit and quicken a high in the society and in the individual;

To substitute knowledge for for superstition, freedom catholicity for bigotry, low sectarismism, devotion to

rili receive particular attention. 14. 83 per annum in advance. To new subscribers, \$1, months. Specimen copies sent gratis. Address: The 44 Boriston St., Boston, Mass.

THE GREAT

SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS.

In, and so says everybody.

Buy the Possitives for Pevers, Coughs, Colie, Revocation than the property of the Complaint State, Dyspenser, Discriment, Liver Complaints, Securities, Liver Complaints, Merchanigh, Headacte, make Discoken, Edwardstom, Hervinstone, Belgiamont, and all active and the Complaints, Merchanic, American del Lecture and the Complaints of the Complai



CHICAGO, ROCK ISLAND & PACIFIC R'Y

'ALBERT LEA ROUTE.

Frains.
Tiokets for sale at all principal Ticket Office United States and Canada.

Baggage checked through and rates of fare al-ways as low as competitors that offer less advan-tages.

For detailed information, get the Maps and Fold-ers of the GREAT ROCK ISLAND ROUTE

At your neares .

At your neares .

R. R. CABLE, Pres. 4 Gen 1 N'gr., Gen CHICAGO. E. ST. JOHN,

29 Fort Avenue, Boston,

1 added by paychometric diagnosis and the use of solice discovered by himself His reddence is to televated, healthy and picture-spue location in Boaton, an receive a few invalids in his family for medical on MHS, SUCHANAN continues the practice of Faycha full written opinion, three deliars.

SPIRITUALISM AND REFORM.

Subscription Price, \$1.00 per year.

NEWSPARERS AND MAGAZINES.

Banner of Light, Boston, weekly. 8
Medium and Daybresk, London, Erg., weekly. 8
Otivs Branch, Utica, N. Y., monthly. 10
The Shaker Manifesto, Shakers, N. T., monthly. 10
The Theosophist, Adyar, (Madrist, India, month-

DR. JOS. RODES BUCHANAN

THE CARRIER DOVE.

3Printing Press Printing

FREECIFT! A copy of my MedSegare Block will be sent to any person afficied with costimption, Broachtitle, Asthmic, Bore, Throat, or MassiJames, 1879. It is signality principled and timetrately 144 person
James, 1879. It may controlled and timetrately 144 person
times, 1879. It may controlled and timetrately 144 person
times to present the controlled and timetrately to the controlled
to the controlled and timetrately to the controlled to the controlled

IA MAN



Chicago Weekly Journal

Chicago Evening Journal,

159 & 161 Dearborn St.,

DR. PEIRS has devoted 23 years to the special treatment of Catarria, Throat, Lung Diseases, founder of the Am. Grygen Ca., for the pro-

OXYGEN TREATMENT

The Creat Church LICHT. Galleries, Theatres, Deputs, etc. New and ele-n. Get circular and extimate. A liberal discount I. P. PRINK. 654 Pearl Street, N. T.

SHAM HOLDER.

AGENTS

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois

THE TRAVELERS, INSURANCE COMPANY,

HARTFORD, CONN.

ACCIDENT POLICIES

-ISSUES ALSO-LIFE POLICIES

n for Family Protection or Investment for Personal Benefit, having LABGER ASSETS in , reportion to its LIABILITIES than any other successful Company. nd Travel, Tickets 25 cents from one to sixteen days, 8-1.50 for thirty days, insuring 83,000 and 815 Weekly Indemnity, are for sale at every important Hallroad Station

Largest Accident Company in the World. Only Large One in America

HAS PAID TO POLICY-HOLDERS SINCE 1864 \$10,500,000.

ONE IN NINE

JOHN E. MORRIS, RODNEY DENNIS. JAMES G. BATTERSON,

And Secretary. President. New York Office, 173 Broadway; Chicago, Montauk Block; Baltimore, 8 No. Charles St.; Philadelphia, 142 So. 4th and 518 Walnut Sts.; San Francisco, 242 Montgomery St.

Secretary.

AGENCIES ALL OVER UNITED STATES AND CANADA.

A SUPERB OFFER.

A First-Class Sewing-Machine,

A First-Class Weekly Paper.

SAMPLE COPY

JOHN R. WILSON, PUBLISHER.

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swarts, Editor and Publisher, 425 Madison hicago. A Schottile, Progressive, Moothly Magazine special interest to the Reformer and the Ambiect. Upon dillorial staff are the inset distinguished authors on Misd. on Itsease and on Peychic Law, as also upon the Divine metho of Healing. We cure through Truth, Justice and Love. Per year, \$1; 6 months, 50c. Single copies 10c.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL,

Pupil of Dr. senjamin Rush.

Office: 481 N. Gilmore St, Baltimore, Md.

condition to and from the case and fr. Rush breats the case been greatly enhanced by his fifty years expension world of spirits. Application by letter, enclosing Consultation Fee, \$2.09 and two stamps, will receive prempt attention.

THE AMERICAN LUNG HEALER

is so unfailing remedy for all di Lungs. Turnscottas Consentration Price \$2.00 per bettle. Three, be SARAH & DANNETH, Daitimore, Orders and remittances by express tarah & Dannetin.

DR. SOMERS

Turkish, Bussian, Electric, Suiphur, Me curial, Roman, and other Wedicale Baths, the FINEST in the countr at the GRAND PACIFIC HOTEL, et

GEN. U. S. GRANT.

Extract from Dr. Newman's Ser-mon Delivered at His Funeral t Mt. McGregor, Aug. 4th.

His Reception in Spirit Life by the Illuslous Patriots who had Preceded Him

trious Patriots who had Preceded Him.

And what were the elements of that character, so unique, symmetrical, and now immortal? God had endowed him with an extraordinary intellect. For forty years he was hidden in comparative obscurity, giving no indications of his wondrous capacity; but in those four decades he was maturing, and at the appointed time God lifted the veli of obscurity, called upon him to save a Nation and give a new direction to the civilization of the world. How calm his judgment; how clean, and quick, and accurate his imagination; how vast and tenacious his memory? Reason was his dominant faculty. He was a natural logician. He could descend to the smallest details and rise to the highest generalizations. His wonderful understanding was like the tent in the story; fold it and it was a toy in the hand of a child, apread it and the mighty armies of a republic could repose in the shade. He could comprehend a continent with greater case than others could master an island. Under his vast and comprehensive plans a continent shock with the tramp of advancing armies. As out of some immense mental reservoir there came a fertility of resources displayed in a hundred battles, in the greatest emergencies and in a threefold campaign, carried forward at the same time without confusion, and each the part of one stupendous whole. His was the genius of common sense, enabling him to contemplate all things in their true relations, judging what is true, useful, proper, expedient, and to adopt the best-mens to accomplish the largest ends. From this came his seriousness, thoughtfulness, penetration, discernment. Ernmess, enthusiasm, friumph.

But here in the presence of the dead, whose ears are forever deaf to our praise or censure, let it be our grateful duty to record that after five years in camp and field he returned to his home without a stain upon his character. Among ancient or modern warriors where shall we find his superior in moral elevation? Given to no excess himself he sternly rebuked it in others. He co And what were the elements of that char

his pastor, that were he disposed to swear he would be compelled to pause to phrase the sentence.

Gentle, true, and kind, gratitude was one of the noblest emotions of his soul. His words were few, but pregnant with grateful recognition. To one who had been a friend in need he declared: "I am glad to say that while there is much unblushing wickedness in the world, yet there is a compensating grandeur of soul. In my case I have not found that republics are ungrateful, nor are the people." And so he had expressed himself in his speech in New York in 1880: "I am not one of those who cry out against the Republic and charge it with being ungrateful. I am sure that, as regards the American people as a Nation, and as individuals, I have every reason under the sun, if any person really has, to be satisfied with their treatment of the." When restored to the army as General and retired on full pay he was deeply touched, and taking the wife of his youth by the hand he read the telegram which announced the fact while, more eloquent than words, tears of gratitude to the Nation he loved moistened those cheeks never blanched with fear.

As he was the typical American, should we

nounced the fact while, more eloquent than words, tears of gratitude to the Nation he loved moistened those cheeks aver blanched with fear.

As he was the typical American, should we be surprised to find that his was the typical American home? May we lift the curtain and look upon the holy, privacy of that once unbroken household? Of the mutual and reciprocal love of wedded life within those sacred precincts. Husband and wife the happy supplement of each other, their characters bleading in sweetest harmony like the blending colors in the bow of promise. He, strength, dignily, and courage; she, gentleness, grace, and purity. He, the Doric colorn to sustain; she, the Corinthian column to beautify. He, the oak to support; she, the livy to entwine. In their life of deathless love their happiness lay like an ocean of pearls and djamonds in the embrace of the future. He, unhappy without her presence; she, desolate without his society. She, pure, high-minded discribianating, ardent, loving, intelligent; he confided to her his innermost sonl and blessed her with his best and unfailing love. She shared his trials and his triumphs; his sorrows and his joys; his toils and his rewards. How tender was that scene, in the early dawn of that April day, when all thought the long-expected end had come, when he gave her, his watch and tenderly caressed her hand. It was all the great soldier had to give to the wife of his youth. And the dying hero whispered: "I did not have you wait upon me because I knew it would distress you; but new the end draws nigh." And out from the "swellings of Jordan" he rush ed back to the shore of life to write this tender message to his son: "Wherever I am buried, promise me that your mother shall be buried by my side." It is all a wife could ask; it is all a husband could wish.

"Lovely and pleasant in their lives, and in their death they shall sleep in the same tomb, and she shall share with him whatever homage feture ages shall pay at his National shrine.

And, such was the tenderness of his love a

homage future ages shall pay at his National shrine.

And, such was the tenderness of his love and solicitude for her and hers, he surprised her by a letter found after his death. It came as a message to her from him after he had gone. When his spirit had returned to the God who gave it, there was found secreted in his robe his last letter to her, enveloped, escaled, and addressed. He had written it betimes; written it secretly, and carried the sacred missive day after day during fourtiend days, knowing that she would find it at last. In it he poured forth his soul in love for her and solicitude for their children:

"Look after our dear children and direct them in the paths of rectitude. It would distress me far more to think that one of them could depart from an honorable, upright and virtuous life than it would to know that they were prestrated on a bed of sickness, from which they were never to arise allve. They have never given us any cause for alarm of their account, and I earnestly pray they never will.

A French scientist who has investigated from which they were never to arise alive. They have never given us any cause for plant off their account, and I earnestly pray they never will.

A French scientist who has investigated 5.400 shocks of earthquakes attributes them, like the tides, to the influence of the sun and moon. The interior sea of fire, he argues, is subject to the same laws as the surface sea of water.

At Ashland, Pa., and vicinity, water is so dren, I hid you a final farewell, until we meet in another and, I trust, a better world. You

will find this on my person after my demise.

"Mount MacGregor, July 9, 1885."

He was a man of prayer. It was Sabbath evening, March 22nd, when alone with Mrs. Grant, that his pastor entered and the General, with tenderest appreciation and gratitude, referred to the many prayers offered for him and mentioned societies and little children who had promised to pray for him daily; and then, in answer to his minister's suggestion that we should join that universal prayer, he replied with emphasis, "Yes;" and at the conclusion of our supplication the illustrious invalid responded, "Amen."...

He was not a bigot. Bigotry was no part of his noble and generous nature. While he demanded religion as the safeguard of a free public, he accorded to all the largest freedom of faith and worship. He was without prejuic; he claimed that public education should be non-sectarian, but not non-religious. His Des Moines public speech on education was not against the Roman Catholic Church, but against ignorance and shperstition. The order issued during the War excluding certain Jewish traders from a given military district did not originate with him, but came from higher authority, and was not against the religion of the Jews.

His was the beatitude: "Blessed in he that considereth the poor." Strangers might regard him indifferent to the needy; yet the poor will rise up and call him blessed. Many were the pensioners on this kindly bounty. He gave "his goods to feed the poor." While President he heard his pastor on "Active Christianity." and in the discourse mention was made of a soldler's widow, sick and poor, and of a bilind man in pressing want. He had just reached the White House when he sept me back this card widow had with the money: "Please give \$10 to the blind man and \$10 to the soldier's widow." On a Christmas-Eve he wrote me thus:

"Executive Mansion, Dec. 24, 1869.—Dear Doctor: Please find inclosed my check for \$100 for distribution among the poor, and don't foaget. The Ragged Schools' on the Island. Yours truly, U.S. GRAN

HIS RECEPTION IN SPIRIT LIFE.

"The comfort of the consciousness that I had tried to live a good and honorable life," was the response which revealed the inner life of his soul. Again the angel of death cast his shadow over the one a Nation loved. Anid the gathering gloom I said: "You have many awaiting you on the other side."

death cast his shadow over the one a Nation loved. Anid the gathering gloom I said: "You have many awaiting you on the other side."

"I wish they would come and not linger long," was the answer of his Christian faith and hope. They came at last. They came to greet him with the kiss of immortality. They came to eschr the conqueror over the "last enemy" to a coronation never seen on thrones of earthly power and glory. Who came? His martyred friend Lincoln? His companion in arms McPherson? His faithful Chief of Staff Rawlins? His great predecessor in camp and Cabinet, Washington? And did not all who had died for liberty come? O, calm. brave, herolc soul, sing thou the song of Christian triumph: "O death, where is thy sting? O, grave,where is thy victory? Thanks be to God, which giveth us the victory, through Jesus Christ, our Lord."

And that victory was at hand. From his view Monday at the eastern outlook he was to ascend to behold a grander vision. Tuesday came and went. Night drew on apace, and death seemed imminent. Around his chair we knelt in prayer for some Divine manifestations of comfort. Our prayer was heard. The sufferer revived. Again he wrote and again he whispered the wishes of his heart. As came the eventide so came his last night. From out of that chair wherein he had sat and suffered, and wrote and prayed, tenderly he was carried to that couch from which he was never to rise. Around him we gathered and bowed in prayer to commend his departing spirit to the love and mercy of Him who gave it. He answered in monosyllables to questions for his comfort. The brain was the last to die. All were watchers on that memorable night. Recognitions were exchanged. A peaceful death and consciousness to the last breath were grateful unto him. The last night had passed. "Tis morning. The stars have melted into the coming light. The rosy-fringed morn lifts the drapery of the night. The distant mountains stand forth agiow. The soft, pure watchers on that memorable night. The distant mountains stand forth agiow. The s

challenge the harpers of the say. In a numble cottage, prone upon his couch, lies "our old.commander." He is dying!

Tis morning, and in the light of that day thousands of earnest faces fiash with renewed concern. From many a shaded lane and mountain slope, from many a farmhouse and splendid mansion, eager eyes look toward the mount of suffering and breathe a prayer to God for the one we loved. Alas! He is dead.

"Tis morning. It is the promise of a bright-

Is dead.

"Its morning. It is the promise of a brighter day. The trumpeters of the skies are sounding the reveille. Their notes have reached the earth. Their notes have reached our General's ears. He has gone to join the triumphant hosts. "Its morning in Heaven!

NOTES FROM ONSET.

The past week has been full of the good things that go to make life enjoyable at all camp meetings. Every train brings new faces to view, seeking for meeting of the good things that go to make life enjoyable at all camp meetings. Every train brings new faces to view, seeking for meeting the botels are full, and large nums change from the business walks of life. Do botels are full, and large nums large nums walk on the lot Colony station through the Grove is proving the fact that it was a public necessity, not put in operation, one minute too soon. The people ride on it rather than walk on the dusty path, or ride in the less than one-half carrying capacity of the coaches. Oneste railroad is without a precedent in this State. It is built wholly on the land of the Association, and during the large of the sacciation, and one half carrying capacity of the coaches. Oneste railroad is without a precedent in this State. It is built wholly on the land of the Association, and the large and from being operated. In the meantime some who are always found in opposition to progress, are looking about to see how they may forment trouble for the Managers, but as these legal quarrels are always exceedingly could to the open and the large and the

eral thing, come from doubting the present and accepted conclusions of the popular state of things.

Joseph D. Stiles has followed the lectures during the week with platform tests. If possible for Mr. Stiles lo improve, it seems as though he had improved in his power to resport our spirit friends since he came to this camp meeting, so wonderfully accurate are all names presented.

Wednesday evening, Aug. 5th, there was a grand musical entertainment at the temple for the benefit of Frank Crane, the organist and director of the Onset Bay Quartette.

We notice among the talent taking part in the exercises, Prof. Church and orchestra, Miss Lucette Webster of Boston, Mrs. L. C. Clapp, Miss Sadi Ballou, Mr. Chas. W. Sullivan, Miss L. L. Pierce, Mr. E. F. Caswell, Mrs. D. M. Wilson and Vice President George Howner, with violin solo. It was a feast of music and recitation.

Among the arrivals are Mrs. Ellen C. Blateners.

feast of music and recitation.

Among the arrivals are Mrs. Elien C. Blaisdell, Alexander Blajsdell and James Blaisdell, Alexander Blajsdell and Mrs. Bamuel Roberts, Haverbill, Mass.; Josiah Simmons and Mrs. Lizzle H. Simmons, Providence, R. L.; Mr. Walter Wallingford and Mrs. Mary E. Wallingford, Maphewood, Mssa.; Rev. Wm. Icrin Gill, Lawrence, Mass.; H. P. Talmage, Boston, Mass.; Mr. Harray Kimball and Wig. New York; A. H. Severance, and C. D. Baker, Newport, B. L.; W. H. Hodges, Pawtucket, R. L.;

U. S. Reed, New York.; B. F. Wade, Washington, D. C.; Stephen A. Morse, Philadelphia, Pa. Memorial services on General Grant will be held at the auditorium this Saturday, F. M., A. B. French of Clyde, Ohio, speaker.

The friends of John C. Bundy are disappointed in not seeing him at this meeting. The RELIGIO-PHILOSOPHICAL JOURNAL has made friends and found ready sale at Onset. The venerable editor of the Banner of Light, Luther Colby, and Shadows were at the grove last Sunday.

Onset, Aug. Sth., 1885.

CASSADAGA CAMP-MEETING.

The meetings here are now in full sway, and the cottages and tents well occupied. The weather Monday and Tuesday being rainy the attendance did not increase much, although a great deal targer than last season. We have been having excellent lectures by Rev. Samuel Watson, Mrs. E. L. Watson, and Jennie B. Hagan, shills the poems of the latter have pleased all and confounded skeptics. Hops are held on Wednesday and Saturday evenings, and they are excellently conducted, the best of order prevailing. Mrs. Oile C. Denslow dud her little boy and girl furnish excellent/occal music. The children are in charge of Mrs. Sperra, of Dunkirk, N. Y. A number of mediums are on the grounds, doing various kinds of work. Skeptics come every day to investigate the claims of Spiritualism, and it is needless to say that many are convinced of their truth. Spiritualism to-day is treated with more respect than ever before, and one cause of this is the attitude of Spiritualists themselves. The movement is freeling itself from its imperfections, and coming forth in purity like the lily. It is broadening and deepening, and its tone is more conservative and constructive. For the most of Spiritualists, the phenomena are simply a foundation, and when this is laid, work is begun on the great temple of philosophic and religious truth.

Humanitarian in its purpose, radical and uncompromising in its methods, Spiritualism embraces in the arms of its love, every reform beneficial to the race. Recognizing the relations of soil and body, it pays heed no less to one than to the other. Heaven is here, angels are all about us, if we are but angelic ourselves. Trath is ours, charity and love dwell among us, and progress is the rule of all. The charms of nature are all about us, and "we find books in the running brooks, sermons in siones, and good in everything." The cool breeze fans the sheek and whispers the secrets of the fields and woods. The waters of the larke law its shores, like the kisses of love upon the check of childhood. The treese with their

The new patent law of Japan.appears, like many other recent Japanese laws, to be compiled from similar laws of other countries—a clause from England here, from France there, from Germany in another place, as seemed advisable in the circumstances. The term of protection is fifteen years; "articles that tend to distorb social tranquility, or demoralize customs and fashlons, or are injurious to health," and medicines cannot be patented; the inventions must have been publicly applied within two years, and patents will become void when the patented inventions have been imported from abroad and sold.

A prominent physician suggests to occu-pants of summer houses that a wood fire in the evening, when the moisture in the atmos-phere is excessive, prevents many cases of sickness.

Letter from Mrs. E. L. Watson.

For weeks I have endeavored to find time in which to make a few notes of my travels and labors in the East, in fulfillment of a promise made to my California friends previous to my departure—but in vain—for, with lectures and receptions, visiting among old friends and long journeys to and fro, I have not been able to do one-half I designed. I am now sitting by my dear mother's death-bed, whence I same direct from Philadelphia on Tuesday. For days it has seemed as though the last connecting link between soul and body must break asunder, and oh! how longingly she looks toward the sweet home seen by clairvoyand sye, now fully prepared for the justient, noble spirit! I can only lot down a few lines now, but feel that these are called for. First, let me say my trip East has been full of pleasant incidents, glad reunions with old, old friends, and the forming of many new fraternal ties. Never shall I forget my welcome at Chicago. I thought I was a total stranger there—I found myself surrounded by warm-hearted, enthusiastic men and women whom I now seem-to have known all my life! The meeting with my mother and my tender communings with her since; the radiant faces of life-long friends; the generous hearing I have had verywhere—in several instances Universalist and Unitarian churches have been freely tendered me—and the growth I have seen evidenced among all classes of people everywhere, have all tended to fill my heart with a golden summer-time, corresponding with the beauty and verdure of the outward world in this latitude at this season of the year.

The storms of the past five years have left their scars, but a blessed calm, fresh and nobler hopes, deepening and widening rivers of thought are also here. It is ever thus. The outward world is but a symbol of our interior life. My engagements East close with two lectures at Casaadga, when I immediately start for California to resume my work at the Temple, September 1st. Of my experiences during these eventful three months I shall write you later on. I wish now to refe

ELIZABETH LOWE WATSON.
Meadville, Pa., July 31st, 1885.



ikin Beautifier externally, and CUTICERA RESOLVENT. the new Hood Purifier, internally, are infallible, Absolutely pure-sold everywhere. Price, CUTICERA, EQ. 5, SOAT, 25c., RE-OLVENT, \$1. POTTER DRIVE AND CHERICAL CO., HOSTON. E37-Bend for- How to Cure Skin Diseases."

NO PATENT MEDICINE No person with healthy NO PATENT MEDICINE BLOOD is subject to PATENT MEDICINE BLOOD is subject to PATENT MEDICINE BLOOD is subject to PATENT MEDICINE BLOOD IN SUBJECT WHEN THE PATENT WE ARE THE PATENT WHEN THE PATENT WH

Believing this to be our duty, we will send, on 'receipt of 20 cents in 2 cent postal upps (simply to pay the expenses of advertising and postage), a prescription, which no be prepared by any our, and will cost but little. This composite by a first order to the property of the property

No. 26

Beaders of the JOURNAL are especially requested to sone in Hems of news. Don't say "I can't write for the presa." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ-ization of new Societies of the condition of old ones:

E.—The Mission of America.—An Address Prof. J. H. Suchanan at the Lake Pleasan L. August 5th, 1885.

SECOND PAGE -In the Dark -- A Strange Narration of Sc ral Events. Cured by Spirit Presc ediumship and a Stolen Horse.

FOURTH PAGE.—Notes from Lake Pleasant. The Ch Memorial Services. Who are the Heirs of God? Wonders of the Human Mind. General Items.

FIFTH PAGE.—General News. Wedding to High Life. Mi cellaneous Advertisements.

KTH PAGE.—"Hic Jacet." Notes from Onset. Gener Grant's Entrance Upon His Spiritual Inheritance. T Lucas of Old.—People who were an "Oneida Commus ty" on a Large Scale. Strange Notes in a Suidd-Houte. A Materializing Medium of the Oldse Tim o Strengthen the Memory. Tombstone Seattments ole Usually Besort is klymes to Express fleir Grie Dead. Evil Spirits. Notes and Extracts on Mis-

GHTH PAGE.—Notes from Onset. Cassadaga Ca

THE MISSION OF AMERICA.

An Address Delivered by Prof. J. R. Bu-chanan at the Lake Pleasant Camp Meeting, August 5th, 1885.

(Reported for the Religio-Philosophical Journal.)
It is about a century and a half since the
philosopher and poot Berkeley uttered the
prophecy.—" Westward the star of empire
wends its way." If that be true, the world's
empire is ours. He also said. "Time's noblest
offspring is the last." This is complimentary
to us, for we are the last specimens of the human race that bave appeared. It is complimentary to Spiritualism, for that is the
latest evolution of love and wisdom. It is
complimentary to Lake Pleasant and other
spiritual camp meetings, which are the latest
and best improvement on the old plan of diyiding mankind in hot weather, into saints
and sinners—the sinners gathered into shoddy Saratoga and Coney Island, and the saints
gathered into some rural camp-meeting. dy Saratoga and Coney Island, and the saints gathered into some riral, camp-meeting, where some orthodox Boanergee is frightening women and children with an imaginary hell, until the camp resounds with, abouts and groans. We have something better than that. But if it be true that the star of empire rests over our heads, is it not time that we should know it, and cease looking to the old world for wisdom, for fashion or for guidance?

old world for wisdom, for fashion or for guidance?

It is a craven spirit, unworthy of an American, that turns away from the ribin resources of our own country, to both before foreign dictation and assumption. We have the most energetic population that was ever gathered under one government. We have had the largest armires that the world has ever seen, and the ablest generals. We have had the largest armires that the world has ever seen, and the ablest generals. We have the best form of government that ever was known. We have the most efficient and inventive artisans that the world contains. We have the most skillful physicians, the profoundest knowledge of the constitution of man, the most rational and widespread knowledge of Spiritualism, the most progressive systems of primary education, the greatest independence from the foilies of ancient falsehood, and to crown the whole, the greatest wealth-producing power and the most inexhaustible natural resources; and out of all this we are continually evolving new thoughts, new arts, faventions and philosophy—perpetually superseding the old with the new, for "Time's noblest offspring is the last."

THE CHURCH AND THE CULLEGE.

THE CHURCH AND THE COLLEGE.

moblest offspring is the last."

THE CHURCH AND THE COLLEGE.

But are we all moving onward in this grand career? Are we all assisting the march of mind and the triumph of good over evil? I am very sorry to say that our two leading institutions, the church and the college, are doing much to resist the march of progress, to hold on to the old, to resist the new, and to preserve old falsehoods in unbroken power. What else could we expect from the church, when we look at its parentage? There is no change of species known to science Grambles do not change to produce water meloffs, and llons do not aroduce lambs. The churches that murdered reformers of old, will never become the nurses of reform.

According to Lecky, "the church of Roche has shed more innocent blood than any other institution that has ever existed among mankind." Its crueities, according to Lecky, "were not perpetrated in the brief paroxysma of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant-church, with every circumstance of solemnity and deliberation." Its rictims "were usually burnt allive. They were burnt alive after their constancy had been tried by the most

excruciating agonies that minds fertile in torture could desire." When I read of the number of millions that were burnt alive by the church, the tale is so ghastly and horrible that I cannot help doubting if anything so grandly devilish can be historically true; but history tells the tale uncontradicted.

When the members of this persecuting church threw off the yoke of Rome by becoming Protestants, they did not give up the principle of persecution. for, as Lecky, says. "The principle of persecution was affirmed quite as strongly, was acted on quite as constantly, and was defended quite as pertinaciously by the clercy." In Scotlami [says Lecky] a persecution rivaling in activity almost any on record, was directed by the English government at the instigation of the Scotch Bishops" under the Stuarts; and in England under Elizabeth. "Romanists, Anabaptists', Aryans and Independents" were "imprisoned, exposed in the pillory, branded, mutilated, scourged, tortured, hung and burnt alive." I need not speak of the cruelties in Ireland, which have planted there such a burning hatred, nor of the Protestant cruelties in Europe, and the persecution of Quakers and witches in our own New England. The church that comes from such an ancestry is not the church of Christ. It sends forth no martyrs to truth—no imitators of the martyred Nazarene—no group of holy men ready to welcome the advent of the angel world. The most learned New England Unitarian Divine thanks God that we are entirely ignorant of the Spirit-world, and he has a right to thank God, if he enjoys it, for his own voluntary ignorance.

to thank God, if he enjoys it, for his own voluntary ignorance.

The unchanging mission of the church is
to preserve the mouldering parchments and
ancient customs, to hug old ignorance in its
bosom as a sacred thing, while barring its
doors against the Divine light of truth coming through science and philosophy—coming
through Geology, Paleontology, Anthropology,
Psychometry, and the direct revelations of
the Spirit-world, truer and wiser in this enlightened period than they ever were when
they came through the mists of ancient supersition.

the Spirit-world, truer and wiser in this enlightened period than they ever were when they came, through the mists of ancient as a dark cloud between man and heaven, the collège is no less efficient in its power to wither the noblest attributes of the human soul, and paralyze the inspiration that leads to a nobler life. The regular pupil of the fashionable college comes forth with a literary, but not a practical education, profoundly ignorant of the noblest faculties of Lumannature, scornfully hostile to spiritual science, unaccustomed to impartial philosophic thought—specially trained to go on in the world as it is, with all its wars and unpeakable horrors as we see them in the exposures of the Pall Mall Gazette, and in the annals of slavery and intemperance, and unwilling to co-operate in the reforms which the present state of human suffering demands. The influence of the College tends to perpetuate the old and discourage improvement. The medical College goes still further by incuicating along with supercillous bigotry, a beartless system of materialism, that tends to blot out every spiritual and every religious impulse and faculty in human nature.

The church and the college belong to the past. They work for the past and against the future—for the effete dogmas of the old world, and against the future—for the effete dogmas of the old world, and against the future—for the effete dogmas of the old world, and against the future—for the effete dogmas of the old world, and against the future—for the effete dogmas of the old world, and against the future—for the effete dogmas of the old world, and against the frame are tillighting infuture in the content of the properties of the past. They work for the past in the future—for the effet dogmas of the old world, and against the frame are tilling and undertied the past of the past. They work for the past of the pas

matics, as I have shown in "Moral Education," and as several reformatory schools have shown in practice by converting young criminals into good citizens.

If such churches and such colleges are demanded; if they are to come, it must be by the public spirit and generosity of our best and most enlightened people—the people who are enlightened by spiritual knowledge. And I say to them—to those who have been blessed in the acquisition of wealth—an immense responsibility rests upon you, for one dollar given to aid in the establishment of true education and the promotion of original research will help the world forward more than a thousand spent in the ordinary forms of commonplace benevolence.

When you assist the struggling pioneer in science, who has revelations to bring forth, you do a work that will be felt in its effects for all time. When you give the world a model educational institution, you teach a model educational institution, you teach a nation practically how to redeem itself from every form of degradation and suffering—how to abolish pauperism and crime, and how to take the front rank among nations.

POLITICAL FREEDOM.

Victor Hugo complained of America as not

having assumed its mission among nations. I wish to point out what that mission is. It is to establish political freedom, religious freedom, scientific freedom and the freedom of brogress. It is commonly supposed that we apm, scientific freedom and the freedom of progress. It is commonly supposed that we have already established political freedom. So it was thought in 1776 and 1789; the work was supposed to be done, but in 1860-65, we found that it was but half done, for the white race that was freed from foreign tyranny was less than half the human race and after losrace that was freed from foreign tyranny was less than half the human race, and after losing almost half a million of lives to atone for that mistake, we established freedom without any limitation of race or color; and then it was thought to be finished indeed—but it was not finished!

Again I say the work is only half done. We

it was thought to be finished Indeed—but it was not finished!

Again I say the work is only half done. We have established, the freedom of exactly on-half of our people, and left the other-half more destitute of political rights than any body of rebels that ever chopped off the head of a king to gain their freedom. But our political slaves are very patient and lovely in their sayfdom! As the negroes in the South were proud of having a good master and learned to hate the abolitionists, so many a woman is content to have a master, and does not reflect upon the fact that woman has not had the same property rights as man—has not had even the right to the children who altra-bar-of-her own body and soul—has not had almost every path to honor, power and wealth barred against her by a public opinion in which she was taught to acquiesce.

But thank God the work of woman's emancipation has begun. She can yote in matters of education. She can hold some petty offices. One by one, almost every occupation has been opened before her. I had the high

But thank God the work of woman's emancipation has begun. She can vote in matters of education. She can hold some petty offices. One by one, almost every occupation has been opened before her. I had the high Bonor of opening the Grst door of a medical college that ever was opened for women. I have had the pleasure of signing many a diploma for women, and have seen them go forward in a successful practice, and if I were disposed to boast of my moral possessions. I might say of them as Cornelia of Rome said of her children. These are my jewels."

The good work has gone on bravely, and now it is said thankhere are 2.500 female physicians in this country, and I know not how many female students in literary colleges, who hold their own in competition with young gentlemen, and very often carry off the honors of Harvard in classical studies, and another young lady has taken the lead and won a prize in the London University.

Who was it that stood across the path of these women to drive them back? There stood a bigoted church with the fires of heli to enforce its authority, saying to woman, "Thus far shalt thou come but no farther. You are welcome to be an obedient servant and to receive advice, but you shall never know equality." There stood nearly all the colleges, saying, "We can't have women in our halls—it shall not be?" and there stood embattled, the old allopathic medical profession, saying she shall not enter our societies. She shall not be recognized at all, and shall not be admitted to our colleges to study; but if she scadies and practices without our permission and our diploma, she shall go to jail for violating our medical law; and to justify all this Prof. Clarke stepped forth from Harvard to prove that women were of too feeble and anhealthy a constitution to bear a good education to build up body as well as soul. This scarcerow has been demolished, for some of the colleges report that the young women in their clas-es have better health than the young men. These miserable pessimistic notions have been swe

mation, gave them a vote of thanks for this unmanly trick.

The British Medical Association took the alarm for fear women might come among them, and in 1878, resolved that no woman should be eligible to membership. The American Medical Association stands on the same ground, and in 1849-50, there was not a medical college in the United States, except that in which I presided, that would admit a woman. In 1859, the Philadelphia County Medical Society, the headquarters of old fogyism) passed a vote recommending its members to withhold all countenance and support from the faculties and graduates of female medical colleges, and that consistently with sound medical ethics, they should not hold professional intercourse with them." So you see if the devil can quote scripture, the old school pyofessors can juote medical ethics, which differe from all other ethics recognized by good men.

WOMAN'S FOLUTICAL MIGHTS.

ed by good men-woman's POLITICAL RIGHTS. Why should not America teach the world that woman has the same political rights as man? The men alone have managed govern-ment, for the Lord knows how long—perhaps a hundred thousand years or more, and they

have so mismanaged, that in every country on the earth political life is filled with cor-ruption. In nearly all countries political life is a cruel, celd-blooded despotism. In

inte is a cruel, cold-blooded despotism. In nearly all countries, the bayonet is the sole by war, war debts and standing armies. In nearly all countries, the bayonet is the sole foundation of authority, and if this is barbarism, there is not in the old world a single truly civilized nation. Therefore, I want to see the better half of humanity come in, among whom we rarely ever fing a defaulter, drunkard, or a murderer. I want them to come in to purify politics, to put benevolence into every department of the government, and to put an end to war forever. I want to see women ennobled by thinking great thoughts and doing great deeds, for which they are as competent as men, for they appear to be equal to men in college life and in medical practice; and when the freedom and equality of women are established in this country. I know that we shall go on with increasing wealth, power, harmony and prosperity, to the dominion of the world, for all history shows that the only nations that flourish in progressive civilization, are those that give woman some degree of honor, and that every nation that degrades and dishonors woman, degrades itself until it falls behind and below others, and either perishes from its own rottenness, or is conquered by its neighbors and biotted out from the map.

All Asia is to-day a monumental ruin—a half-civilized people continually mowed down in byfamine pestilence and wild beasts—a monumental ruin. to record and prove the almighty fiat, that whatever nation tramples on woman shall itself be trampled down in blood and fifth, if not exterminated from the face of the earth, leaving behind such ruins as in Asia mark the graves of perished empires. Thank God there will never be such monumental ruins here, for we have a civilization in which woman is honored as she never was honored before, and in that honor we have the promise of immortality. The Caucasian race or white race has generally honored woman, and the dark races have not, hence the white race has generally honored woman, and the dark ra

RELIGIOUS FREEDOM.

RELIGIOUS FREEDOM.

So much for political freedom. And what does religious freedom mean? Does it mean only that no church shall send out a tax collector, and that no church shall have any preference in law over other churches or citizens outside of churches? That is only political freedom; but I want the freedom of the soul. I want to see the members of all churches free from bigotry, ready to listen to the testimony of their honest fellow citizens, ready to learn all about the modern advent of the angel world, and engage in the honest pursuit of truth to reach a nobler religion than that of his 'own church. It depends upon your zeal and perseverance, my friends, than that of his own church. It depends upon your zeal and perseverance,my friends, to enlighten those who are sitting under the dark shadows of old creeds. Do not weary in well doing, but keep on, showing to all honest church members the brilliance of our light from heaven, which is destined to establish the brotherhood of man on earth as in

Heaven.

SCIENTIFIC FREEDOM.

It is also the mission of America to establish scientific freedom. We have not had it. Every church, every college and every learned society there is bound in the fetters of old opinions. Every aspiring scholar, every honest investigator of nature, every soul aspiring to a nobler life and more comprehensive truth has lived under the weight of that mental despotism which has no power now to harm or imprison but still has all the old bigotry, and still has the power to ostracize, to disgrace and to starve; and sometimes men are more afraid of the poverty and starvation confronting them and their families, than of the martyrdom by death.

We know how sternly these penalties have been applied—how Theodore Parker, Wendell

Phillips and John Pierpont were proscribed. We know how Dr. Hare was trampled on by his associates of the scientific societies. We know how Dr. Elliotson was dragged down to obscurity from the summit of the medical profession in London, and how Judge Edmonds was crushed in New York and Mr. Kiddle driven from an honorable position and a host of individuals in private life have been made to feel the persecution of society, especially the humble mediums who have stood in the frontier line of progress. The spirit of despotism has ruled in New England, causing thousands to put on the livery of some popular church without the least fatth, until the church is all honeycombed with hypocrisy. It is organized in cread-bound churches, and it is pre-eminently organized in the National Medical Association, which is organized to procure in every State monopolizing laws which would compel those who enter the medical profession topass under the discipline of their colleges, in which men are taught to look down in scorn on all spiritual things, to sneer at the most successful improvements in the profession without investigation, and to discard everything that rises above a gross materialism. I would as soon see a law to compel every preacher of religion to pass through a Jesuit college.

The spirit of the societies, colleges and academies that scoffed at Harvey, survives in this association, and scientific freedom cannot exist in this country until the dominant influence of that combination is broken, and, therefore, I regard it as the duty of every liberal to work for the overthrow of its power and of the medical legislation that it has procured, and for the support and establishment of medical colleges, organized in behalf of freedom, and organized in sympathy with the powers that rule in Heaven.

Do not think that I am at all singular or oftravagant in my denunciations of the colleges. Macauley has expressed himself almost as strongly against Oxford and Cambridge, and that immortal martyr, Gidrahao Bruno, whose monument is t

PSYCHOMETRY.

liberal institutions erected, the great work' of progress is but begun.

PSYCHOMETRY.

I have done my duty in all these reforms land reform, industrial freedom, woman's rights, medical religious, and scientific freedom. and was the first who presented in full 1853, that destrine of land reform un my essays on the "Land and the Beeple," which under the advocacy of Mr. George and Mr. Davitt, is shaking the foundation of the British government; and now I am presenting in all its dignity and force a doctrine of scientific progress, which will shake the foundations of the liferary world and all its Universities as they stand to-day; and I do not think it will require as many years as the doctrine of the liferary world and all its Universities as they stand to-day; and I do not think it will require as many years as the doctrine of the land and the people did to agitate all civilized nations. This overturning flower is PSYCHOMETRY.

It would seem very rash and presumptuous in any single scientist, and especially in one of so little influence as myself, and so unfit to be a leader, to think off-everturning the established order of thought, principles of philosophy and methods of intellectual progress established throughout the world, and unquestioned from the beginning of civilization; but it is not a question of personal talent, influence or power, but simply a question of truth. It was nothing to Pythagoras that all astronomers ignored the believentric system. It was nothing to Copernican system. It was nothing to Copernican stall astronomers ignored the helicecutric system. It was nothing to Copernican shall all actroposa intelligence was against him. It was nothing to Pythagoras that all actroposa intelligence was against him. It was nothing to conservative to accept his palpable demonstrations, for the man who really discovers a truth is master of the situation, and the slow-moving world must in time come to obtain the physicians and colleges in his day misunderstood the heart and were too stupidly conservative t faculty, becoming a cause of wonder to all who witness it, no more doubted in its application than the science of chemistry, then it is an established science, the right arm of enlightened physicians, and destined to become the right arm of all enlightened scientists who become acquainted with it. The establishment of psychometry is the beginning of a revolution which introduces endless and unlimited progress. In the presence of psychometric revelations of the origin of ancient religions, old superstitions fade out and libraries of old theory become useless immber. Under the guidance of psychometry therapeutic science will be remodeled, and medical diagnosis will attain estentific precision, rendering the medical art an unquestionable blessing to mankind, for a psychometer sitting in Boston or New York may diagnose a case in London or Paris, discovering its interior condition as correctly as the medical faculty residing in these cities. Under the guidance of psychometry history and biography, will be re-writhed. Cromwell, Napoleon, Cassar and other leaders will recalve historic justice, and Jesus Christ and Judae Iscariot be understood as they really were. Geology, paleotology and astronesty

IN THE DARK.

Strange Narration of Supernatural Events.

"It is the strangest, most unaccountable thing I ever knew! I don't think I am supersitious, but I can't help fancying that—"
Ethel left the sentence unfinished, wrinkling her brows in a thoughtful frown as she gazed into the depths of her empty tea-cup.
"What has happened?" I inquired, glancing up from the money article of The Times at my daughter's pretty, puzzled face. "Nothing uncanny, I hope! You haven't discovered that a 'ghost' is included among the fixtures of our new house?"

of our new house?"
This new house? The Cedars, was a pretty old-fashioned riverside villa between Richmond and Kew, which I had taken furnished, as a summer residence, and to which we had cole test to record.

old-fashloned riverside villa between Richmond and Kew, which I had taken furnished. as a sumer residence, and to which we had only just removed.

Let me state, in parenthesis, by way of introducing myself to the reader, that I. John Dysart, am a widower with one child; the blue-eyed, fair haired young lady who sat opposite to me at the breakfast-table that bright June morning; and that I have been for many years the manager of an old established Life insurance Company in the city.

"What is the mystery?" I repeated, as Ethel did not reply.

She came out of her brown study, and looked at me impressively.

"I really is a mystery, papa, and the more I thick of it the more puzzled I am."

"I am in the dark at present as to what it may be," I reminded her.

"Something that happened last night. You know that adjoining my bedroom there is a large, dark closet, which can be used as a box or store-room?"

"I had forgotten the fact, but I will take your word for it. Well, Ethel?"

"Well, last night I was restless, and it was some hours before I could sleep. When at last I did so, I had a strange dream about that closet. It seemed that as I lay in bed, I heard a noise within, as if some one were knocking at the door, and a child's voice, broken by sobs, crying piteously. Let me out. I thought that J. got out of bed and opened the door, and there, cronching all in a heap against the wall, was a little boy; a pretty, pale little fellow of six or seven, looking half wild with fright. At the same moment I woke."

"But it is not," she interposed. "The strangest part of the story has to come. The dream was so vivid that when I woke I sat in pure the strangest part of the story has to come. The dream was so vivid that when I woke I sat in hole, it was a dream!" I finished. "If that is all, Ethel—"

"But it is not," she interposed. "The strangest part of the story has to come. The dream was so vivid that when I woke I sat in the part of the story has to come. The dream was so vivid that when I woke I sat in the part of the story

ing creature in the place. Was it not mysterious?" she concluded. "What can it mean?"

I glanced at her with a smile, as I refolded the paper and rose from my chair.

"It means, my dear, that you had nightmare last night. Let me recommend you for the future not to eat cucumber at dinner."

"No, papa," she interrupted. "I was broad awake, and I heard the child's voice as plainly as I ever heard a sound in my life."

"Why didn't you call me?"

"I was afraid to stir till the sound had ceased; but if I ever hear it again, I will let you know at once."

"Be sure you do. Meantime, suppose you come into the garden." I continued, throwing open the French windows; "the morning air will blow all these cobwebs from your brain."

Ethel complied, and for the present I heard no more of the subject.

Some days passed away, and we began to feel quite at home in our new quarters.

A more delightful summer retreat than The Cedars could hardly be imagined, with its cool, dusky rooms, from which the smilght was excluded by the screen of foliage outside; its trellised veranda, overgrown with creepers, and its smoc h lawn, shaded by the rare old cedar trees which gave the place its name.

Our friends soon discovered its attractions and took care that we should not staguate for

creepers, and its smoc h lawn, shaded by the rare old cedar trees which gave the place its name.

Our friends soon discovered its attractions and took care that we should not stagnate for want of society. We kept open house; lawntennis, garden parties and boating excursions were the order of the day. It was glorious summer weather, the days warm and golden, the nights starlit and still.

One night, having important letters to finish, I sat up writing after all the household were in bed. The window was open, and at intervals I glanged up soom my paper across the moonlit lawn, where the shadows of the cedars lay dark and mothonless. Now and then a great downy moth would flutter in and hover round the shaded lamp; now and then the swallows under the eaves uttered a faint, sleepy chirp. For all other signs and sounds of life I might have been the only watcher in all the sleeping world.

I had finished my task and was just closing my writing-case when I heard a hurried movement in the room above—Rthel's. Footsteps descended the stairs, and the next moment the dining-room door opened, and Ethel appeared, in a long white dressing-gown, with a small night-lamp in her hand.

There was a look on her face which made me start up and exclaim: "What is the matter? What has happened?"

She set down the lamp and came toward me. "I have heard it again," she breathed, laying her hand on my wrist.

"You have heard—what?"

"The noise fin the box-room."
I stared at her a moment in bewilderment,

"No, I dared not to-night. I was alraid of seeing—something," she returned with a shiver.

"Come, we must get to the bottom of this mystery." I said cheerfully, and taking up the lamp I led the way up stairs to her room. As the door of the mysterious closes was level with the wail, and papered like it, I did not perceive it till Ethel pointed it out. I listened with my ser close to it, but heard not the faintest sound, and after waiting a moment threw it open and looked in, holding the lamp so that every corner was lighted. It was a cramped, close, airless place, the celling (which was immediately below the upper staircase) sloping at an acute angle to the floor. A glance showed me that it contained nothing but a broken chair and a couple of empty boxes.

Slightly shrugging my shoulders, I closed

drawing a deep breath. Tou heart it, any you not?"

I shook my head. "My dear Ethel, there was nothing to hear."

She opened her blue eyes to their widest.
"Papa—am I not to believe the evidence of my own senses?"

"Not when they are affected by nervous excitement. If you give way to this fancy, you will certainly make yourself. !!!. See how you tremble! Come, lie down again, and try to sleep."

will certainly make yourself, ill. See how you tremble! Come, ile down again, and try to sleep." "Not here," she returned, glancing round with a shudder. "I shall go to the spare chamber. Nothing would induce me to spend another night in this room."

I said no more, but I felt perplexed and uneasy. It was so unlike Ethel to indulge in superstitions fancies that I began to fear she must be seriously out of health, and I resolved for my own satisfaction to have a doctor's opinion regarding her.

It happened that our nearest neighbor was a physician, whom I knew by repute, though not personally acquainted with him. After breakfast, without mentioning my intention to my daughter, I sent a note to Dr. Cameron, requesting him to call at his earliest convenience.

He came without delay: a tail, gray-bearded man of middle age, with a grave, intelligent face, observant eyes and sympathetic manner.

His patient received him with undisguised astonishment, and on learning that he had called at my request she gave me a look of

manner.

His patient received him with undisguised astonishment, and on learning that he had called at my request she gave me a look of mute reproach.

"I am sorry that papa troubled you, Dr. Cameron. There is really nothing whatever the matter with me," she said.

And indeed at that moment with flushed cheeks, and eyes even brighter than usual, she looked as little like an invalid as could well be imagined.

"My dear Ethel," I interposed, "when people take to dreaming startling dreams, and hearing supernatural sounds, it is a sign of something wrong with either mind or body—as I am sure Dr. Cameron will tell you."

The doctor started perceptibly. "Ah—is that Miss Dysart's case." he inquired, turning to her with a sudden look of interest.

She colored and hesitated. "I have had a strange—experience, which papa considers a delusion. I dare say you will be of the same opinion." Suppose you tell me what It was?" he

"Suppose you tell me what it was?" he suggested.
She was silent, trifling with one of her silver bangles.
"Please excuse me," she saik hurriedly at length. "I don't care to speak of it; but papa will tell you." And before I could detain her, she had hurriedly left the room.
When we were alone he turned to me inquiringly, and in a few words I related to him what the reader already knows. He listened without interruption, and when I had finished sat for some moments without speaking,

what the reader already knows. He listened without interruption, and when I had fluished sat for some moments without speaking, thoughtfully stroking his beard.

He was evidently impressed by what he had heard, and I waited anxionsly for his opinion. At length he looked up.

"Mr. Dysart," he said gravely, "you will be surprised to learn that your daughter is not the first who has had this strange 'experience.' Preyous tenants of The Cedars have heard exactly the sounds which she describes."

I pushed my chair back half a yard in my astonishment.

"Impossible"

He nodded emphatically,

"it is a fact, though I don't pretend to explain it. These strange manifestations have been noticed at intervals for the last three or four years; ever since the house was occupied by a Captain Vandeleur, whose orphan nephew."

"Vandeleur?" Uniterrupted: "why he was

by a Captain Vandeleur, whose orphan nephews."

"Vandeleur?" I interrupted; "why, he was a client of ours. He insured his nephew's life in our office for a large amount, and."

"And a few months afterward the child suddenly and mysteriously died?" my companion put in. "A singular coincidence, to say the least of it."

"So singular," I acquiesced, "that we thought it a case for inquiry, particularly as the ex-captain did not bear the best of characters, and was known to be over head and ears in debt. But I am bound to say that after the closest investigation nothing was discovered to suggest a suspicion of foul play."

"Nevertheless there had been foul play,"
was the doctor's reply.

then a great downy moth would flutter in and hover round the shaded lamp; now and then the swallows under the eaves uttered a faint, sleepy chirp. For all other signs and sounds of life I might have been the only watcher in all the sleeping world.

I had fluished my task and was just closing my writing-case when I heard a hurried movement in the room above—Rthel's. Footsteps descended the stairs, and the next moment the dining-room door opened, and Ethel appeared, in a long white dressing-gown, with a small night-lamp in her hand.
There was a look on her face which made me start up and exclaim: "What is the matter, ter? What has happened?"
She set down the lamp and came toward me.
"I have heard it again," she breathed, laying her hand on my wrist.
"You have heard—what?"
"The noise in the box-room."
I stared at her a moment in bewilderment, and then half smilfed.
"You have been dreaming again, it seems."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not been asleep at all." she replied."
"I have not den the did not murder him, but he let him delt on time of the mot ware, he continued, "You have he let him de not murder him, but he let him delt on title lad was somewhat feeble in mind as well as body? I attended him more

"I have not been asleep at ali," she replied.

"The sounds have kept me awake. They are louder than the first time; the child seems to be subbing and crying as if his heart would break. It is miserable to hear it."

"Have you looked inside?" I asked, impressed in spite of myself by her manner.

"No, I dared not to night. I was afraid of seeing—something," she returned with a shiver.

"Gome, we must get to the bottom of this mystery," I said cheerfully, and taking up the lamp I led the way up stairs to her room. As the door of the mysterious closek was level with the wall, and papered like it, Idid not perceive it till. Ethel pointed if out. I listened with my ear close to it, but heard not the faintest sound, and after waiting a moment threw it open and looked in, holding

I was silent a moment, thinking, with an uncomfortable thrill, of Ethel's dream. "I wish I had never entered this ill-omened house!" I carclaimed at length. "I dread the effect of this ravelation on my daughter's mind."

mind."
"Why need you tell her?" he questioned.
"My advice is to say nothing more about it.
The sooner she forgets the subject the better.
Send her away to the seaside; change of air

E"Your ghost is 'vox et præterea nihil,' is seems," I remarked dryly. "Don't you think, Ethel, you may have been—"

Ethel, you may have been—"

Ethel held up her hand, motioning me to silence. "Hark!" she whispered, "there it is again! But it is dying away now. Listen—"

I complied, half infected by her excitement, but within and without the house all was profoundly still.

"There—it has ceased," she said at length, drawing a deep breath. "You heard it, did you not?"

Lebok by head. "My deer Ethel there."

"At our gate? I echoed in astonishment "What the dence was he doing there?"."

and scene will soon efface it from her memory."

He rose as he spoke, and took up his hat.

"What has become of Vandelenr?" I inquired. "I have heard nothing of him since we paid the policy."

"He has been living abroad, I believe—going to the dogs, no doubt. But he is in England now," the doctor added; "or else it was his 'fetch' which I saw at your gate the other night."

"At our gate!" I echoed in astonishment. "What the dence was he doing there?"

"He seemed to be watching the house. It was last Sunday evening. I had been dining with friends at Richmond, and on my ways back, between 11 and 12 o'clock, I noticed a, man leaning over the gate of The Cedars. On hearing footsteps he turned and walked away, but not before I had caught a glimpse of his face in the moonlight."

"Are you sure it was he?"

"Almost certain—though he was greatly altered for the worse. I have a presentiment, do you know, that you will see or hear of him yoursoif before long," he added thoughtfully, as he shook hands and went his way.

I lost no time in following his advice with regard to Ethel, whom I dispatched to Scarborough, in charge of my married sister, a few days later.

I had taken a hearty distike to The Cedars, and resolved to get it off my hands as soon as might be.

Until another tenant could be found, however, I continued to occupy it, going to and from town as before.

Until another tenant could be found, however, I continued to occupy it, going to and from town as before.

One evening I was sitting on the lawn, smoking an after-dinner cigar, and re-reading Ethel's last letter, which quite reassured me as to her health and spirits; when our sedate old housekeeper presented herself with the information that a "party" had called to see the house.

"A gentleman or a lady?" I inquired.

"A gentleman, sir, but he didd't give his name."

"A gentleman, sir, but he ondo't give his name."

I found the visitor standing near the open window of the drawing-room; a talk gaunt man of thirty-five or thereabouts, with handsome but haggard features, and restless dark eyes. His lips were covered by a thick mustache, which he was nervously twisting as he stood looking out at the lawn.
"This house is to be let. I believe; will you allow me to look over it?" he asked, turning toward me as I entered.
His voice seemed familiar; I looked at him more closely, and then, in spite of the change in his appearance, I recognized Captain Vandeleur.

What could have brought him here, I won-

What could have brought him here, I wondered. Surely he would not care to return to the house, even if he were in a position to do so—which, judging from the shabbiness of his appearance, seemed very doubtful.

Half a dozen vague conjectures flashed through my mind, as I glanced at his face, and noticed the restless, "hunted" look which told of some wearing dread or anxiety. After a moment's he-liation I assented to his request, and resolved to conduct him myself on his tour of inspection.

"I think I have met you before," I said, feeling curious to know whether he recollected me.

"I think I have spection.
"I think I have spection.
"I think I have spet you before," I said, feeling curious to know whether he recollected me.

He glanced at me absently.
"Possibly—but not of late years; for I have been living abroad," was his reply.
Having shown him the apartments on the ground floor, I led the way up-stairs. He followed me from room to room in an absent, listless sashion, till we came to the chamber which Ethel had occupied. Then his interest seemed to revive all at once.
He glanced quickly round the walls, his eyes resting on the door of the box-closet.
"That is a bath or dressing-room, I suppose." he said, nodding toward it.
"No, only a place for lumb-r. Perhaps I ought to tell you that it is said to be hauted," I added, affecting to speak carelessly, while I kept my eyes on his face.
He started and turned toward me.
"Haunted—by what?" he inquired with a faint sneer. "Nothing worse than rats or mice. I expect."
"There is a tragical story connected with that place," I answered, deliberately. "It is said that an unfortunate child was shut up there to die of fear, in the dark."
The color rushed to, his face, then retreated, leaving it deadly white.
"Indeed!" he faitered; "and do you mean to say that he—the child—has been seen?"
"No, but he has been heard, knocking within, and crying to be let out. The fact is confirmed by every tenant who has occupied the house since"—
I stopped short, startled by the effect of my revelation.
My companion was gazing at me with a blank stare of horror which banished all other expression from his face.
"Good heavens!" I heard him mutter; "can it be true? Can this be the reason why I was drawn back to the place in spite of my-self?"
Recollecting himself, however, he turned to me, and forced his white lips into a smile.

was drawn back to the place in spite of myself?"
Recollecting himself, however, he turned
to me, and forced his white lips into a smile.
"A mysterious story?" he commented dryly. "I don't believe a word of it, myself,
but I should hardly care to take a house with
such an uncanny reputation. I think I need
not trouble you any further."

As he turned toward the door, I saw his
figure sway as if he were falling. He put
his hand to his side, with a gasp of pain, a
bluish shade gathering over his face.
"Are you ill?" I exclaimed in alarm.
"I--it is nothing. I have a weakness of
the heart, and I am subject to these attacks.
May I ask you for a glas of water?"
I left the room to procure it. When I returned I found that he had fallen upon the
bed in a dead swoon.
I hastily dispatched a servant for Dr. Cameron, who happened tobbe at home, and came
immediately.
He recognized my visitor at once, and
glanced at me significantly. I rapidly ex-

immediately.

He recognized my visitor at once, and glanced at me significantly. I zapidly explained what had happened, while he bent over the unconscious man, and bared his chest to listen to the heart-beats.

When he raised himself his face was omin-only grave.

When he raised himself his lace outly grave.
"Is he in danger?" I asked, quickly.
"Not in immediate danger, but the next attack will probably be his last. His heart is mortally diseased."
It was nearly an hour before Vandelsurawoke and then only to partial consciousness. He lay in a sort of stuper his limbs nerveless his hands damp and cold.
"It is impossible to remove him in this

"It is impossible to remove him in this condition," the doctor remarked; "I fear he must stay here for the night. I will send you some one to watch him."

"Don't trouble—I intend to sit up with him myself." I replied, speaking on an impulsa I could hardly explain.

He looked at me keenly over his spectacles.

"Should you like me to share your watch?"
he inquired, after a moment.
"I should be only too glad of your company, if you can come without inconvenience."
he nodded.

"I must leave you now but I will return in

"I must leave you now but I will return in an hour," he responded.

Three hours had passed away; it was nearly midnight. The night was oppressively close and profoundly still. The bedroom window stood wide open, but not a breath of air stirred the curtains. Outside, all was vague and dark, for neither moon nor stars were visible.

Vandeleur still lay, half-dressed, og the bed, but now asleep. His deep-regular breathing sounded distinctly in this slience. Dr. Cameron sat near theoressing the, reading by the light of a shaded lamp. I, too, had a book, but found it impossible to keep my attention fixed upon it. My mind was possessed by an uneasy feeling, half dread, half expectation. I found myself listening nervongity to fancied sounds, and starting when the doctor turned a leaf.

At length, overgome by the heat and stillness, I closed my eyes, and unconsciously sank into a doze. How long it lasted I cannot tell, that I woke abrupity, and looked round with a sense of vague alarm. I gianced at the doctor. He had laid down his book, and was leaning forward with one arm on the dressing table, looking intentity loward the door of the box-room. Instinctively I held my breath and listened.

Never shall I forget the thrill that ran through my nerves when I heard from with in a muffled knocking sound, and a child's volce, distinct, though faint, and broken by sobe, crying piteously: "Let me out, let mout!"

Do you hear?" I whispered, bending for-

"Do you near?" I whispered, bending forward to my companion.
He inclined his head in assent and motioned me to be silent, pointing toward the bed.
Its occupant moved uneasily, as if disturbed, muttering some incoherent phrases. Suddenly he pushed back his covering and sat upright, gazing round with a wild, bewildered stare.

uprignt, gazing round with a wild, bewildered stare.

The pitiful entreaty was repeated more violently, more passionately than before.

"Let me out, let me out!"

With a cry that rang through the room, Yandeleur sprang from the bed, reached the closet door in two strides and tore it open. It was empty. Empty at least to our eyes, but it was evident that our companion beheld what we could not.

but it was evident that our companion beheld what we could not.

For a few breathless seconds he stood as if frozen, his eyes fixed with the fascination of terror on something just within the threshold; then, as if retreating before it, he recoiled step by step across the from till he was stopped by the opposite wall, where he crouched in an attitude of abject fear.

The sight was so horrible that I could bear it no longer.

The sight was so northere than it no longer.
"Are you dreaming? wake up?" I exclaimed, and shook his shoulder.
He raised his eyes, and looked at me vacantly. His lips moved, but no sound came from them. Suddenly a convulsive shudder ran through him, and he fell heavily forward at my feet.

at my feet.

"He has swooned again," I said, turning to my companion, who stooped and lifted the drooping head on to his knee.

After one glance, he laid it gently down

again.
"He is dead," was his grave reply.
And with Vandeleur's death my story ends,
for after that night the sounds were heard

no more.
The forlorn little ghost was at rest.—The

THE HOME CIRCLE

In this column will be published original accounts of splrit presence, and psychical phesomena of ever kind, which have been witnessed in the past or that may be observed from time to 'time in private households, or in the presence of non-profe-stonal mediums and sensitives. These accounts may record soontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental actice.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousehold the column will be active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousehold have great value, and others are daily occurred which have great value, and others are daily occurred which have great value, and others are daily occurred to the store of the store of

Cured by Spirit Prescriptions-Orthodox Mediumship and a Stolen Horse.

Mediumship and a Stolen Horse.

Mrs. Jackson of Ontario, Ind.,—a "home eircle" medium—in addition to a former communication relates the following:

"My first husband/was Mr. A. C. Vinceat, a Free Will Beptist preacher. At one time he had very sore eyes/and had to sit in a dark room all the time during some weeks, when my hand was controlled and wrote: Get sarsaparilla; 1 lb.: extract of henbane, 1 dram; pulverized blood root, I table spoonful (these were other things, which others bark, etc.) I was directed to make a syrup of these. The dose was indicated and directions as to regular bathing given. The prescription was signed 'S. T. Sidmore, M.D., late of Albany, N.Y. He gave his age when translated at 57 years.

"Mr. Vincent followed the directions." He

Baptist lady who was also present named Mrs. Barr, seemed to be suddenly inspired, and turning to Mrs. Reed said, without knowing what she was doing. Your son will not be killed by the enemy, but he will take sick and die in hospital. You will never see bim again. and the fact turned out exactly as Mrs. Barr.had said."

""" On another occasion our neighbor, Mr. Hearon, called for a communication. He had bought a horse some time before and on the very night after, the, horse 'was stolen, and Mr. Hearon could find no trace of him. Mrs. Hopkins, the medium, in answer to a guestion from ma, intimated by motions of her hand, that the party who sold Mr. Hearon the highest had a hand in stealing him. This seemed very strange, as the seller was supposed to be a comparatively wealthy man and regarded as quite respectable. His home was not far distant. Mr. Hearon, who has since deceased, spoke of the matter abroad and the result was that the other party commenced a suit against Hearon for 'slander and defamation of character,' and which he refused to settle until the day of final trial.

"Now it so turned out that Mr. Hearon had found three witnesses, whose testimony would have had a terribly damaging effect upon the case of his opponent, and said opponent proposed to stop proceedings; but Mr. Hearon had found three witnesses, whose testimony would have had a terribly damaging effect upon the case of his opponent, and said opponent, and declare as his conviction that Mr. — was connected with the robbery. Strangely enough, Mr. —, the plaintiff accepted the ultimatum, and Mr. Hearon went up and said, before the Judga and a full court room, 'I did say that Mr. — had a hand in stealing my horse and that is still my firm belief, and then turning toward his antagonist he said: 'Now Mr. —; come forward and pay all expenses of this suit. His accuser did so at once, and the case was "endged. But Mr. Hearon never got the horse."

Both the parties are now "over" with the majority, and the above was stated to me by Mr. Hopkins, in t

"SCIENCE AND SCIOLISM."

Inder the above heading, the JOURNAL of last week has an article from Prof. Jos. Rodes Buchanan, which evidently had been written with no intention to fairly criticise my lecture on Solar Physics, first delivered before the Philosophical Society of Chicago, and recently published in the RELIGIO-PHILOSOPHICAL JOURNAL, but to demolish it with siurs, ensers, and scornful expressions, such as "crudities," incapable of demonstration," "Imaginary," "not worthy of discussion nor even notice," "Indierous," "delusion." "which," he adds, "are found in the writings of those who lack elementary education." These are the weapons with which this old and venerable champion of numerous contests moutes his pony rough-shod and himself booted and spurred to demolish something which to his mind and according to his antiquated hotions, comes in conflict with some of the commonly received theories in science.

Now, can Prof./Buchanan find a single paragraph in any paper, book, or pamphlet, that advocates the same theory on solar physics, that I have advanced in my lecture, apart from what I had previously written on this subject? He cannot do this. He made the statement at random for effect, the same as his allusion to "Rev. Mr. Jasper, of Richmond," the ignorant colored preacher. I expected honest and manly criticism and hence stated in my lecture, "A hasty criticism will always ponnce with undue severity upon any one who with independent thought dares io attack old and long cheristra theories, and will not only raise its hand to strike down new theories, but often aims its heaviest blows at the one who has the temerity to offer them to the public."

In referring to my views, and denouncing them as "puerile and groundless," he says if these are uncorrected it may be interred that physical science is, in many respects a chaos of contradictory opinions, instead of being as it is, a mass of established truth, verified by thousands, with all the certainty of mathematics, in its well established and recognized propositions." I admitted

lar bathing given. The prescription was signed 'S. T. Sidmore, M. D., late of Albany, N. Y.' He gave his age when translated at by years.

"Mr. Vincent followed the directions. He was immediately relieved of pain, and in about two weeks after, it was again written by my hand: 'Yun need not be alarmed if a blister appears next morning.' A blister did appear and it increased until it was from 3 to 4 inches in diamater. Again it was written: 'Open the blister now. Let the water run and saturate a gloth with chicken oil and apply.' Both these communications were signed is before. I did as directed, and as the blister healed, the eyes got well.

"On knother occasion Mr. Vincent was so iii that he expected to die, when one evening I was thrown into the clarroyant state and saw his liver badly ulcerated; and soon after my hand was controlled to write as follow: 'Get hemlock bark, one pint; pith of common sweet elder, one pint, and two quarts of water; boil down to one oz.;doe, 3 forga sitmes a day on leaf sugar.' Signed, S. T. Sidmore, M. D. In one week's time after he commenced taking the above, Mr. V. was able to walk without assistance, and in two weeks was quite recovered."

I have given the above in Mrs. Jackson's words nearly, if not quite.

On thoo was time atter he commenced taking the above, Mr. V. was able to walk without assistance, and in two weeks was quite recovered."

I have given the above in Mrs. Jackson's words nearly, if not quite.

On the commenced taking the above, Mr. V. was able to walk without assistance, and in two weeks was quite recovered."

I have given the above in Mrs. Jackson's words nearly, if not quite.

On the commenced taking on the family homestead near Lexinaton, ind. He is what is sometimes denominated an 'Indied Egirtualist,' when means that he does not believe in gods nor devils, religion (as commonly defined) nor a future 'judgment day,' but relegates every effect to nature's unserring laws. On a recent visit he explained to me some of his and Mrs. He are the part of the part o

olic priest with their great learning, see in Martin Luther and Protestantism all the horrible monsters and frightful images, spoken of in Ezekiel's visions, the prophecy of Daniel, and the revelation of St. John, while the Protestant clergy, equally learned, are sure they see the same things in the same books applying to the Pope of Rome and his cardinals. Bigotry puts out the eyes, stops up the ears, moves upon its victims with cudgel in hand, to strike at every thing that does not harmonize with old and long cherished opinions; and if it stops for a moment in its covaridy march, it is only for a larger cudgel to strike heavier blows.

I have submitted my views to presidents and professors of different colleges and have never received an unkind criticism. Among the thirty odd reviewers of my book," Life in Other Worlds," where, similar views are maintained, there has not appeared one adverse criticism.

Prof. Wm. Crookes, of London, with whom I corresponded on this subject, admitted in his letter to me, the refracting power of the atmosphere. The same may be said of the late Professor Henry, of Washington, D. C. Both these distinguished scientists treated the subject in this form. The rough objections of such a distinguished and learned apponent will afford an opportunity for a vigorous reply; and in this case my opponent shall hear some plain truths which he will do well to consider with some care, before he commences again with such low flings and sneers. No matter how high a man may stand in literary or scientific circles, when he uses vulgar epithets for arguments, he puts himself on a plane and within the range of the same weapons of warfare; but since good solid arguments based on facts, in physical science count for more in the final issue, I will bring before this distinguished, would be defender of science, some facts which he will have to acknowledge, or prove himself ignorant of some important results produced by acfual experiments:

It is not admitted by leading scientists, that heat is not an ent

a condition where it will not produce heat, while a change of condition will produce the most intense heat.

I received a letter from a professor of chemistry in one of our western universities in which he claimed that the caloric or heat ray may be sifted out from sunshine by a solution of alum water. I immediately procured a flat bottle two inches in diameter and let the rays of the sun pass through a strong solution of alum water, which it contained, and found that the lens had the same effect on the sun's rays after passing through the alum solution, as it had on those coming direct from the sun. I have made sunlight, pass through eight inches of ige-cold water, without sensibly affecting the temperature of the water, and with a convex lens covered over the whole surface, excepting one-eight of an inch at the outer rim of the lens, have produced an immediate burning at the focal point where the refracted rays meet. Where was the heat in the rays of the sun in the passage through eight inches of ice cold water? He tells us that the aqueous vapors of the atmosphere intercept much of the heat from the sun. This would be true, if the atmosphere were a flat surface; but since it is in the form of a concavo-convex lens the heat is increased by the passage of the sun's rays through it. Again, I have construded a lens' of ice-cold water, confining the water between two glasses, and produced an immediate combustion at the focus of the water lens. This is proof jositive that aqueous vapors assume the form of a lens will increase the heat from the sun, unless these vapors assume the form of flogs and clouds, and thus become opaque bodies, as is the case in London, where the rays of light are intercepted; while in the dry desert of Sahara, millions of particles of these vapors are retained in the atmosphere without this condensing and cloud-forming process. My opponent tells us, "There is just the same quantity of heat in sunlight after as before refraction." But where is the heat in sunbeams while it passes through ei

"O, it is latent caloric," we are told; like the calorific rays are latent colors, perhaps, until brought out by the prism in the solar spectrum. Now strictly and scientifically speaking, there can be no latent heat nor latent color. But as already stated such are the constant conflicts and contradictions of men claiming to understand these things with a "mathematical certainty," that we cannot place much dependance on any of these hypothetical speculations in solar physics.

ADAM MILLER, M. D.

Pacific coast people are delighted to learn that mackerel have been discovered in the Pacific Ocean. The captain of a barque at Portland, Ore. reports that on his last voyage from Honoluin, about the middle of June, he sailed through an enormous school of mackerel. Not having any suitable fishing gear he was unable to procure any specimens, but he says the fish acted precisely like a school of mackerel in the North Atlantic.

Horsford's Acid Phosphate. AS A NERVE FOOD.

Dr. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

Woman and the Mousehold.

BY HESTER M. POOLE [106 West 29th Street, New York,]

OUR HOME BEYOND THE TIDE.

OUR HOME SEYONG THE TIDE.

OUR home is beyond the tide, friend,—
Our home is beyond the tide, where the glorious city of light is seen

Where the glorious city of light is seen

Whose gates are open wide.

Through the golden streets of that city fair
We soon shall pass along;
And a holy joy shall fill our hearts
As we greet the shining throng
Who walk those streets through the endless day,
Earth's dear ones side by side.

Oh, the bliss that awaits is when we reach
Our home beyond the tide!

Our home is beyond the tide, friend,—
Our home is beyond the tide,
Where the river of life with its waters bright.
Is folling deep and wide,
There the tree of life with its fruit so fair
O'er the sparkling water bends;
And beneath its shade with measureless bliss
We shall meet our cherished friends,
Oh, we soon shall rest in those sacred bowers,
Where no cynic our lorge shall chife,
And the saints' communion forever share.
In that home beyond the tide!

Our home is beyond the tide, friend,—
Our home is beyond the tide;
And many a loved one, specifing there,
Has vanished from our side,
For us will the volceless Charon soon
With his nuffled oar draw nigh,
And bear us fleet to the welcome sweet
Of loved ones now on high.
How thrills the heart with the thought of ton
With his rrom our hearts have died,—
Of the faces dear which we hope to greet
In our home beyond the tide!

Our home is beyond the tide, friends,— Our home is beyond the tide; And we must not sigh for those earthly joys Best wisdom has denied.

Best wisdom naFor the thorns of earth there a...
Heaven;
For its cares there is long repose;
For its cares there is long repose;
For the vale of tears there's the mount of joy
Where the heart with rapture glows.
Then with loving hearts we will do his will
In whose promise our hearts confide.
And patiently wait for our turn to reach
Our home beyond the tide!

—Ret. Phebe A. Hanaford.

It is said the first thread that was ever spun from cotton was spun by Mrs. Slater in Providence. An immense business has grown up from the seed of her invention.

The making of straw hats was started by a little girl in Dedham, Mass., and a widely extended business has grown from that industry. Another little girl in Weatherfield made an imitation of a Leghorn hat, which was sent to an exhibition in London, and out of that has grown a great industry.

The proportion of men to women in the prisons and reformatories of the United States, are as twelve to one. At the last census, Colorado had but one woman incarcerated. Kansas but five, New Hampshire two, and several others had less than twelve.

Because many are driven into temptation and crime through want of means of self-support, we may believe what Chas. W. Elliot wrote, not long ago, as follows:

"There is every year produced in the United States a great surplus of food and of all other necessaries and comforts of life. And there are thousands of men already who get of that surplus one million dollars worth of each, per year. There are millions of others who can not secure food enough to keep them in decent health; thousands on thousands of men and the generous souls of women have never attempted to secure any legal, fair, and humane division and application of all this surplus wealth, which is the only true cure. Indeed, they are yet so ignorant as to believe that brain-work meds and should have help the weak, the wise the foolish, the old the young, and the young the old."

One who has made it a business to learn the history of the employment of women in Washington, has given particulars in fulfrom which the following is condensed:

"From and during the administration of President Pierce in 1852, or a short time before, we date the first work given by the government to women. It was issued from the General Land Office, and consisted in the copying of land warrants. This work was done at home.

"The practice of employing women off and on, as they were need

"That's oat."

"Women have made good counters of money in the Treasury, and have been valuable in identifying bills and checks after they have been charred by fire. After the great Chicago conflagration, \$16.499.798 were sent to the Treasury for identification, and of that vast sum the women identified three-fourths of it. After the Boston fire, in 1872, six ladies of the Department identified over ninety per cent. in the sum of \$3.881,299, which was the amount gathered from the ashes of the conflagration. Over six months were taken to indentify the money from these two Bres. One of these ladies, who saved \$185.000 out \$200,000 which had come by express, was

One of these lades, who saved \$155.000 out.
\$200,000 which had come by express, was presented with a \$500 note by the company.
"Women are also employed in the Post Office, in the Dead Letter Department, in the Patent Office, and in the Pension Office. In the Patent Office they draw models, and are abilized to presting the present of t the ratent Omee they draw models, and are obliged to be pretty good draughtsmen to hold such positions. A few lady clerks are em-ployed in the Agricultural Department, and in the Government Frinting Office their ser-vices are found to be particularly useful."

"The New York Tribune has the following account of two young women of admirable energy and capability:

"At No. 177 Sixth avenue, between Twelfth and Thirteenth streets, for the past four years, two young women have been quietly and very successfully establishing themselves as manufacturers and repairers of clocks and watches, the nicety and delicacy of touch required in such a business rendering them perhaps more fitted for it than most men.

"They learned the trade from their father, who has an establishment down town, and have had in hands some watches which, it had been previously thought by parties owning them, must on account of the intricacy of

their construction be sent to Switzerland for fepairs, but in no case have they failed to put the instrument in perfect order.

"In their window is an electric clock of their own manufacture, of which they are especially proud, and they modestly assert that, as a time-keeper, it can not be surpassed by anything in this country. Those interested in woman's work can not do better than visit this establishment, which simply bears the name of 'C. Schultz, watchmaker,' and any one having an erratic timepiece in his pocket, may have its vigaries satisfactorily remedied by leaving it for a time with these young ladies. They are also first class repairers of jewelry."

In an excellent lecture delivered sometime since, in San Francisco, by Mrs. E. L. Watson, and published in the Carrier Doce, are some ringing words for women. She says:

"Is it true that parenthood means more to woman than to man? Is it true that to be a perfect mother she must be an exceedingly narrow intellectual being?' is it true that knowledge is good for man but dangerous to woman?... And even as in the father, wisdom, judgment, intellectual development and moral purity are a necessity and enhance the divinity of this relation and the joy of parenthood, so also in the life of woman this element of her character, this part which she is to play in the renewal of life, the more perfectly this part may be enacted by her....

If there is one woman in the United States who desires the ballot, every man in the United States wought, as a matter of simple justice, to see that she had that privilege though every other woman refuses.

"If no other woman has had the sense to see the use of it, and there standsone woman, who, seeing a wrong which she would attempt to right, though it was but the utterance of one thought, but the upifting of one voice, she should have that privilege; it is a right that belongs to her as a citizen of these United States."

About the middle of July thirty or forty friends met in some large pairors, in Saratoges have been appeared

Magazines for August not before Mentioned.

THECENTURY MAGAZINE. (The Century Co., New York.) The Misummer number opens with an account of life at Camp Grindstone. W. D. Howells continues his series of Italian Cities. The frontispiece is a portrait of William Lloyd Garrison, and his sons give a sketch of part of his life, while Thomas Wentworth Higginson gives his views of Garrison's personal qualities. Ernest Whitney has an elaborate poem, entitled, The Glory of the Year. Some of the good articles are: Typical Dogs: A Story with a Hero; The Rise of Slias Lapham; The Bostonians, and the Indian Territory. The contributions to the War Series still maintain interest, and also the Topics of the Month, Poetry, and Brica-Brac.

Brac.

MIND IN NATURE. (J. E. Woodhead, Chicago.) In the table of contents of this is the we find the address of. Dr. Jackson, President of the Western Society for Psychical Research, given at the first general meeting of the so ciety. Also, The Animal Soul; Haunted Houses, Will-Power known of old; Common Sense Medicine; "Spirit Teachings;" Mesmerism; Mischances, and other interesting articles, poems, etc.

poems, ptc.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The contents of the current issue shows much good reading. The Peat Gathering, an Illustrated article; The Crofters; Bill Judge; The Pilgrinnge of the Thames; Beneath the Dark Shadow; The Sirens Three, with poems and Illustrations.

BABYHOOD. (18 Spruce Street, New York.)
The purpose of this magazine is to disseminate among parents the best thought on the subject of the care of infants and young children. The articles are timely and suggestive.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The articles for the August, number deserve, more than ordinary consideration. The Sermonic and Editorial departments also abound in valuable contributions.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles under the following heads will be found in this issue: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for

women.
CHADTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) The Children of Westminster Abbey is continued, as also other instructive articles by well known authors.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) This number, as usual, contains articles from some of the most popular and vicorons writers. writers.

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.) Articles of interest will be found in this number.

BOOK REVIEWS.

ed under this head, are for sale at, or rough, the office of the RELIGIO-PHILO-

EGYPT AND BABYLON. Flom Sacred and Pro-fane Sources. By George Edwinson. New York: John B. Alden. Fine cloth, gilt tops. Price, 60

cents.

This well known historian of ancient nations, has given to the world a fresh store of information gleaned in his chosen field of research. With scholarly care he clears away, when possible, the less shade of obscurity surpanding the subjects under consideration.

THE WORKS OF THOMAS CARLYLE. 1. containing Sartor Resartors; Past and Present; The Diamond Neckince; Mirabeau. New York: John B. Aiden.

John B. Aiden.

Mr. Alden, the indefaligable publisher, will issue during this summer a complete edition, thirteen volumes, of Carlyle's works at the low price of \$1,20 per volume, or \$1.14, including preparignent of postage. Vol. 1, which is now ready, is offered fay a short time (for the means of advertising the merits of the edition) for the nominal price of \$1.00, including postage, Mr. Aiden deserves great credit for placing so many standard works in the hands of students at so low a price. This volume contains over five hundred pages, and is printed on good paper, and well bound, and nearly offered at so low a figure. A good obportunity is now affered to possess the works of one of our finest minds, and which may not occur again.

ANCIENT RELIGIONS. The Religions of the Ancient World, including Egypt, Assyria and Rabylon, Persia, India, Phoenicia, Eturia, Greece and Rome. By Geo. Rawlinson. New York: John B. Alden. Fine cloth, glit tops. Price, 60 cents. The author of this work is so familiar with the religious beliefs which once directed the world's thought, that he has done good service in this voume. It is a most trustworthy sketch of the religions discussed therein.

OBITER DICTA. New York: John B. Alden. Price, cloth bound, 40 cents.

cloth bound, 40 cents.

This volume comprises. Essays, well written and fascinating, seven in number, in the following order: "Cariple," "On the Alleged Obscurity of Mrs. Browning's Peetry," "Truth Hunting," "Actors," "A Regue's Memoirs," "The Vin Media," "Fajstaff,"

AYER'S Ague Cure

etains an antidote for all malarial disorders which, so far as known, is used in n other remedy. It contains no Quinine, to any mineral nor-deleterious substance what ever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to core everycase of Fever and Ague, Inter-mittent or Chill Pever, Remittent Fever, Dumb Ague, Billious Fever, and Liver Com-plaint casced by materia. In case of failure, circular dated July 1st, 1882, to refund the

Dr. J. C. Ayer & Co., Lowell; Mass.



Expands the Chest and promotes Free Respirate Prevents Children becoming Bound Shouldered, A perfect Shirt Supporter for Ladies, Pay-Iclans everywhere recommend them. ray-iclass retry where two miners them,
No harmes—simple—nuffice all islents.
No harmes—simple—nuffice all islents.
Easily adjusted and worn with comfort.
All sizes for Men, Wenne Boys and Gilris.
Soil by Drugstos and tierum Boys and Gilris.
Soil by Drugstos and tierum Boys or went portunate
Soil by Drugstos and tierum Boys or went portunate
faced, Send cheek measure entirely around the body. Add
frees the mire and the soil of the body. Add

KNICKERBOCKER BRACE CO.

UNION COLLEGE OF LAW, CHICAGO, ILL. The Fall Term will begin Sept. 23rd. For circular add R. BOUTH, Chicago, Ill.

\$250 A MONTH. Agents wanted. 90 test sell-







Our Handy Lists FOR

Shrewd Advertisers For 1885,



Lord & Thomas, 7 to 13 McCormick Block, CHICAGO, ILL.

That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that timed feeling," Is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. Sanfond, Kent, Ohio.

Strengthen the System

. Hood's Sarsaparilla is characterized by three preclimities: 1st, the combination of remedial agents; 2d, the proportion; 2d, the process is accurring the active medicinal qualities. The result is a medicine of unusual strength, effecting cures fither to unknown. Bend for book containing additional evidence, "Hood's Sarsaparilla tone, no no system Bend for book containing additional evidence,
"Hood's Sarsaparilla tones up my system,
purifies my blood, sharpens my appetite, and
seems to inche mg rover." J. T. THOMPSON,
Register of Decda, Lowell, Mass.
"Hood's Sarsaparilla beats sil others, and
tworth it weight in gold." I. BARRINGTON,
130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

OPIUM Morphine Habit Fored to 19 OPIUM Morphine Habit Fored to 19 OPIUM 10 30 days. An pay till cared, Lindment motions friends the many of parties of the many of parties of the Man, No. No. No. No. 100. Among the many of the Man of th

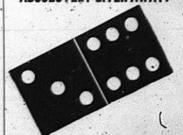


BARLOW'S INDICO BLUE.

THE Medicine IN World appending to the state of the state



DOMINOES **ABSOLUTELY GIVEN AWAY!**



Any reader of this issue of the property of the post paid for 80 cmts. We want to boy or girl in a finite Darries Warre, to act as agent. Here bound to have see, as they cit be all the rage of the post post of the post of

HOW TO DO IT :

pt.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 to SALLE STREET, CHICAGO By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2,50 " " 6 months, \$1,25 SINGLE COPIES, 5 CENTS. SPECIMEN COPT FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either York or Chleago.

DO NOT DI ANT CASE GEND CHECKS ON LOCAL BANKS.

All letters and communications should be ad-dressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, Mc.
Cormick Block, Chicago. All communications
relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as

SPECIAL NOTICES.

SPECIAL NOTICES.

The Religio-Philosophical Journal desires it to be distinctly understoot that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Richanges and individuals in quoting from the Religious of correspondents. Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuficiples and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuficiples cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 22, 1885

On Saturday morning the 8th, Mrs. J. T. Lillie led the Grant Memorial service. The attendance was good, and the lecture among the best efforts of the speaker. In the after-noon Mrs. Helen J. T. Brigham arrived by train from Shelburne Falls, bringing with her half a car load of friends, who came to view the Camp and listen to their relative and neighbor. Mrs. Brigham's address wa a plea for higher culture, both intellectual and spiritual. She dwelt upon her theme with unusual eloquence and force. The presence upon the rostrum of the speaker's venerable mother, who though-nearly eighty years of age, had made the fatiguing journey in a hot August day to hear her child, was a sant feature of the occasion.

On Sunday the 9th, J. Clegg Wright led off with the morning discourse. As it was fully reported by the JOURNAL'S stenographer it will be published soon. I leave comments to the reader. Should it contain points which correspondents wish to review, the JOURNAL is open to them. Mrs. Lilife's afternoon effort was largely a plea for woman. The other speakers of the week are Mrs. Sarah Byrnes and Walter Howell. George Chainey is down on the programme for next Sunday, but for tunately for the credit of the Camp, he is three thousand miles away and cannot leave mother of his soul," and his place will be supplied by Mr. Wright. In justice to the Chainey was engaged in ignorance of his

Lecture committees cannot be too circum in the selection of speakers. thought is well, but to put upon the platform a speaker whose indiscretion has lost him the respect of semilible people is most unwise. In this connection Linay remark that 'an in-dividual known to fame as the consort of an ex-convict, and who is ruled off the platform of Lake Pleasant is employed by a camp fur-ther wast. To allow this person to "instruct" an audience in spiritual truths while ruling out Moses Hull, is one of those inconsisten cies, which it is high time to correct. Either throw down the bars and have a genuine go as-you-please platform, where character is of nsequence, or establish a moral standard in harmony with the highest spiritual code and strictly adhere to it.

Next in importance to the finance committee, and superior thereto in some respects, is the speaker's committee. It should be selected with deliberation; and when its severa ers enter upon the work assigned, they ought to fully realize the grave nature o responsibility, and weigh every name with as much care as though the lecturer vere a candidate for settlement over a local emparatively restricted, it may be answered by eaying that when the Camp platform is ele vated to the degree of importance it deserves and not made secondary to amusements when it is invested with proper dignity and character, and kept free from the tread of unworthy feet, it will attract talent from a much wider range than at present. I am glad ar witness to a steady, if slow, improve nt in this direction, and time will bring about the desired result.

The Conference Meetings held five mornings each week, are always interesting. Mrs. Lord, Mrs. Fales, Mrs. Snow, Mrs. DeWolf of Chicago, Mrs. Spencer of Milwankee, Dr. Dean Clarke, Mr. Merrill of Hartford, and many other mediums and lecturers, together with amateur speakers have taken part. Some of the best things have been said and the most instructive experiences related by the latty. Without reflecting upon non-Spiritiby. Without reflecting upon non-Spiritu-tia it may be truthfully said that as a ty. Spiritualists do note thinking and ex-ses their thoughts more fluently than any other. Some of the finest ten minute speeches I have ever listened to, were made in the Spiritualist Conference by amateur speakers

Up to the present writing Lake Please has been unusually pleasant and spiritually profitable this year, though the number of transient visitors has scarcely equalled that last season. A deeper interest in th intellectual side of Spiritualism is manifest; a more careful and critical but nonthe less kindly and sympathetic attitud characterizes the study of the phenomena less desire for a mere wonder-show; a quick ening of the scientific spirit; a keener ap preciation of ethics and religion. In not ing the progress of spiritual sanitation it may not be out of place to mention an official compliment paid Lake Pleasant the other day, 'A member of the State Sanitary se duty it is to supervise the sani tary condition of the numerous camp meetings now progressing in the old Bay State was here in cog. After critically inspecting the camp he voluntarily disclosed his mis sion, and stated that of all the camps he had Inspected, including those of the leading re-ligious denominations, Lake Pleasant was in the best condition, and he had no complaint or suggestion to make.

Out in Colorado lives a wealthy and refin ed family connected with the Unitarian So-clety of their city. Several years ago experiments began in this family circle and soon it was found that intelligent messages were to be had through the tipping of a table Many things were thus communicated which unknown to the sitters and afterwards found to be true, including predictions of future events. The mother of this lady has lately gone to spirit-life from her long-time home in the State of New York. Since comthe Colorado lady who speaks of her mother's departure and says: "She realized that she could not get well and made all her arrange ments, which have been carried out. And now the strange part of it! I knew it all before I left home, through our little table. The day before mother was taken ill, Col. -came in and said, 'Let us sit a few minute just to see what we will get.' We sat, and the table told me all about mother; everything predicted of her has come true." Will Mr. Myers, of the English Psychical Society, argue that the mother's hind operated from a distance of 2,000 miles, and conveyed the impression to the brain of her daughter, who in turn unconsciously and automatically caused the table to tell the story? Is it no far more rational to affirm that some spirit friend was present and gave the information; indeed, is not this the only reasonable explanation? Daily there comes testimony far more striking, though not more conclu sive, of the intercommunion of the two worlds. In thousands of homes sweet com munion is liveled and the story told in confidence to friends. Here upon this camp ground the Spirit-world is very near to us and the means of communication open, since the season opened. Discarding much that is more doubtful there still remains a splendid array of testimony.

The eagerness of the public for informa concerning spirit phenomena could hardly be better evidenced than by the re ction of Catholic priests in Greenfield and Holyoke, and probably in other cities within easy reach of Camp. These priests have publicly denounced the Camp and forbidden their flocks to attend it under pain of excommunication. Yet quite a number of intelligent Catholics have braved the priests and visited the place. And so the good work s bravely on!

Lake Pleasant, Aug. 14th. J. C. B.

The Chinese Memorial Services.

It is said that memorial services were held n honor of Gen. Grant, in Chinatown, New York City, in a characteristic manner. At an early hour the imperial standard was hung at half-mast and a bulletin was issued as fol ows: "Gen. Grant, a very great war general and headman of the Americans, is dewas a very good man. It is requested that everybody observe to-day, his funeral day, quietly, and pay proper respect to his memo ry." The bulletin was read by laundrymen and tea dealers alike. In many of the clubrooms Gen. Grant's portrait was hung in place of honor on the wall, and either white and violet mourning emblems or black and white prayer cards put alongside or beneath. At No. 5 Mott street, Wong Ah, a strict Buddhist honored the General's memory in orthodox style. In a corner of his reception room, a liniature graveyard, a foot square, was form ed upon the floor by filling the space between the walls and two pieces of timber with white sand three inches deep. In the center was raised a mound, six inches long and two inches wide. At the foot of the mound placed a porcelain of tea, and at the head a ancer of roasted duck. In the four corner sticks were inserted in the sand. On the wall at the head of the toy cemetery was pasted a long prayer written in blue-black upon white satin paper. The joss-sticks were ignited in the early morning and replaced as rapidly as they burnt out. Wong Ah, said:
"The joss-stick is for Chinese god, and make
him see the tea and meat for the spirit of the world happy." At No. 16 Mott street an en-thusiastic celestial attempted to honor the dead by ignited fireworks and other pyrotech-nics the same as would be done in China, and to the disappointment of the small boys in the neighborhood, the youth was summarily the neighborhood, the youth was summarily suppressed by his employers after the first pack had broken the slience of the street.

Who are the Helrs of God?

Through the instrumentality of contrasts in objects, ideas or sentiments, the beauties or defects of each are rendered more promi-The extreme repulsiyeness and dreariness of the arid, barren desert, are rendered if possible, more hideous, by its juxtaposition to, and contrast with, a fertile valley blooming with cultivated fields and beauti-ful flower gardens. What is true in this re-spect in nature, also exhibits itself promi-nently in religious sentiments and ideas, as ed by those who deem themselves com petent to interpret the varied actions and impulses of divine Providence. The tran-scendent beauty of spiritual truths as promulgated by leading Spiritualists and endorsed by advanced spirits who communicate with the mortals of earth, seem to gain additional lustre when placed side by side with the various orthodox teachings. With no Savior-no atonement for sins-no rites baptism-no hell that contains burning sulphur-no horned devil with a cloven footsaints singing psalms continually around the throne of God-and, in fact, with no other system of moral actions than that embraced within these words—Be good, and do good!— Spiritualism présents itself in a resplendent light when placed by the side of the follow ing from the Religious Herald, under the ad of "God's Heirs:"

head of "God's Heirs:"

"An heir is one who inherits another's property. He is a person who bears a peculiar and important relation to one who is in possession of valuable things. It is a great privilege to be an heir to a vast estate, especially if an entrance upon such a possession bring unwasting and exhaustless wealth, and highest honor, and unending blessing. An heir is favored as no other person is. He has rights which belong to no others. Now, God has heirs, and they are His children. No other, class of persons are heirs of God. The An neri is rayred as no other person is. He has rights which belong to no others. Now, God has heirs, and they are His children. No other class of persons are heirs of God. The Bible never intimates that unconverted people are the heirs of God. This is an exceedingly important truth. The Bible determines with emphatic definiteness that only those who are adopted into the regenerated and saved family of God, and thus become God's children, are heirs of the heavenly inheritance. Hence, all who are merely the offspring of God—all who are children of God in the narrow sense of being originally created by Him, are not heirs, and never can be so being as they remain in a state of depraved nature. An heir of God must of necessity be related to Him by that blood relationship, which comes through the cleansing blood of Christ and the impartation of the life of Jesus. Dead men—men dead in sin—are not vitally related to God, and it is absurd to think that they are the children of God in the true sense of the term. That is a very false hope which expects that there will be an entrance upon the blessedness of heaven, on the ground that all men are the natural offspring of God. Men may call God their Father, but that does not make Him such. They must have something more than their opinions on which to base a claim to the sonship of the Divine family. To claim to be an heir of God is one thing; to be an heir is quite another thing. There will be many false claimants who will audaclonaly knock at heaven's gate, at the last day and say, 'Lord, Lord, open unto us.' But Christ will reply, 'Tnever knew you.' He has never known them as his brethren and sisters; and, consequently, they will not, be heirs with him of his Father's possessions. Such ones receive favors of God in this life; just as strangers receive favors of God in the life of the decession of those estates of which the lawful children are heirs to the world. But there is "east difference Such ones receive favors of God in this life; just as strangers receive favors of those estates of which the lawful children are heirs in this world. But there is a vast difference between receiving kind favors from the owners of estates, and being the heirs of such estates. Many are receiving constant favors from God, in this life, who are not heirs; and, because they will not become His children, they never will inherit the riches of a glorious heaven."

Here we have from an orthodox stand-point lucid statement of who constitute the heir of Ged. The millions of Spiritualists in th world, however pure, honest and noble they may be, not having passed through that remarkably mysterious change designated as conversion," cannot be regarded as heirs of God, hence can have no claim on his heav, enly estate. Such are the teachings of the Religious Herald. Now, while this promi-nent orthodox paper, which is supposed to be under the careful guardianship vision of God, who tries, of course, to sustain t, and which at the same time is stealthily watched by the devil, who it is claimed, seek to destroy it, excludes all non-church mem-bers from heaven, Spiritualists in their conclusions as to who are the legitimate heirs of God, and hence entitled to a certain por tion of his estate, and the protection and couragement of its benign government, include the whole human family. While, acthe narrow, bigoted, aristocratic teachings of the Herald, would consign all who had never been "converted" to the regions of hell, making them beirs of the devil, though they might be superior in intellectual and moral worth to those whom it claims as being of God. The Spiritualist who occasionally reads genuine orthodox sentiments like re, wherein he is arrogantly informed that he is not an heir of God, hence can never tread the golden streets of Paradise nor lister to the voice of angels, does not have his sub lime equanimity disturbed in the least there by; nor does he lose faith in the Fatherho of God and the brotherhood of man; but his oul; all aflame with generous impuls high and holy aspirations, expects to meet his deluded orthodox brethren in some one of the many spheres of spirit-life, when they will confess to him what consummate dunces they have made of themselves and how egre giously they have blundered in interpreting ord of God!

The correspondent of a Western paper laims that in a thousand New York work ing girls, there are to be observed as many beautiful faces of the Lady Clara Vere De Vere type as in the same number of youngladies attending fashionable Fifth Avenu

The Wonders of the Human Mind.

The mysterious action of the human mind as never been fully understood. Phrenoloedly in reference to the functions of the brain and its relation to consciousness, and the various manifestations of the mind, yet there are many problems connected therewith tha have not it the least respect been solved. This incident, as related by the Denver News lliustrates one of the peculiarities of mind when the functions of the brain have seriously disturbed. The victim, an uncon scious bigamist, states that at one time h was a building contractor in St. Louis for a number of years, was doing a thriving busi ness and making considerable money. He had a comfortable home near the outskirts of the city, and a dear little wife and one child and was, as happy, and contented as a man could be who had every thing one could want in this world. The chain of events which altered all this was the most peculiar. One day while upon the scaffolding of a building he was erecting, a heavy storm of wind arose and before he could descend some of the sup ports gave way and he was precipitated to the ground, a distance of forty feet, striking upon his head. For a long time every thing was a blank. From what he has since learn ed, however, it seems that he hovered for weeks between life and death, and when he finally recovered from the physical injuries he had received, his mind was entirely gone At times he was so violent that it became necessary to place him in an asylum. How or when he escaped from the institution he does not know, but escape he did, taking western-bound train and coming to Denver Here he secured employment and worked along quietly for some months, apparently as sane as ever; but, strange to say, his mem was entirely gone and the past was all a blank. The loving wife and child, the b tiful home and friends, all were as if they had never existed. It was perhaps three months after his arrival that he became ac quainted with a young lady living on Call-fornia street, near Fifteenth. In a short time they were engaged, and the wedding follow ed soon after. The very night of the wed ding, however, while walking on Fifteenth street, he was felled by a blow on the head from a footpad, and was carried home insen-

It was some days before he recovered, when strange to say, the memory of his old and other life returned. O! the horror and agony of the moment. He had deserted a good wife -innocently it is true-and had unwitting ly committed bigamy. It was some time be-fore he dared to face his second wife and tell her the truth, and was at times tempted to adopt the cowardly expedient of silenes and endeavor to forget those to whom he was rightfully bound by every tie of duty and love. He fought off the horrible temptation however, and summoned up courage to se the woman he had so unintentionally wrong ed. She came into the room where he wa lying, and he will never forget the painful scene that ensued. "O! Charles," she said coming up as if to caress him. Then followed a look of wounded love and pride as he turned away coldly, with a guilty feeling mixed largely with fear. "Am I not your wife?" elfo pleaded in pitcous tones. "Why do you treat me so?"

inally he told her the whole dreadful sto With blanched face and staring eyes e sat like a statue through it all, and then giving one mighty shriek, fell to the floor in . The next day she left the city, and in spite of every-effort to find her where-abouts for a week, he was compelled to aban-don the search. He has since returned to St.

In this remarkable case there was a total lapse of memory with regard to his wife and family when he fell from the building, and which was not fully restored until he was assaulted by a footpad. Through what mys ss did he lose his individuality terious proce and become in some respects an entirely difnt individual, marrying again, totally oblivious of the existence of a previous wife held responsible for his illegal act? Philos ophers and metaphysicians here have an am-ple field for exploration. They are baffled at once in endeavoring to solve the problem in a manner that can be understood, and content themselves with merely relating such incidents without attempting any explana-

S. Bigelow of Geneva, Fla., writes: "Lam glad to see in a late JOURNAL the commence ent of that interesting account of the ' Lost Continent,' and the ancient people who inhabited it. I had the pleasure of reading the whole lu manuscript at the time it was first written, and was greatly interested in it. I think most of the readers of the JOURNAL will be also, for, whether it really be a correct be also, for, whether is ready to history or not, it most certainly brings out many fine ideas of the possibilities of our race, when once surrounded by proper environ-ments, and are ready to ascend the heights of ments, and are ready to ascend the heights of a true civilization and social elevation. But I did not intend to say this much, but eimply to suggest to Bro. Whipple, that he favor the to suggest to Bro. Whipple, that he rayor the readers of the Journal with a preface, giving a full account of how the writing was given; also of the accompanying maps, etc., and the means he personally took at the time to verify the few landmarks given. L'Know it would add much to the interest taken in the 'Lost Continent.' Don't be bashful Bro. Whipple?"

Less than fifty years ago, it cost for a single letter carried not over thirty miles, 83c cents; less than 80 miles, ten cents; less than 180 miles, 18% cents; 400 miles, 25 cents.

GENERAL ITEMS.

Next week we will publish another intersting lecture on the " Lost Continent. An Ohio girl is wearing mourning for a

althful deg. Henry Clay bestowed the name "Queer City of the West," upon Cincinnati in 1828. The July Theosophist is received, and is for

sale at this office. Price, single copies, fifty H. M. Comstock, in remitting to this office, ends twenty-five cents for the poor fund,

worthy cause. Mrs. Addie L. Ballou, is now lecturing at Auckland. New Zealand. The papers there

give favorable reports of her addr. A strong effort is being made to have the grave of Israel Putnam of Brooklyn, con... restored, properly marked and cared for.

An Ohio man has invented a practical thinking machine. It will automatically compute the cost of any number of ounces bounds or tons, at any given price whatever.

Lyman C. Howe has an interesting comnunication in the Fredonia Advertiser, on the "Opening of the Sixth Adnual Camp Meeting of the Cassadaga Lake Free Association."

An eminent English physician on oath the other day said that he had known men who took their sixty tumblers of punch per day. and seemed no whit the wors

At a recent Socialistic meeting in Berlin the fact was mentioned that two prominent merchant tailors paid girls from twelve to fifteen cents for making a complete suit of boys' clothing. Capt. H. H. Brown will pass through cen

tral New York for points still further West, early in October, and can make a few engagements along or near the line of either of the great railways that cross the State. Address, till Sept. 4th, Ætna, Me.; from Sept ith to 14th, Queen City Park, Burlington, Vt.;

after that Saratoga Springs, N. Y.
The Arabs made a pyramid of the skulls of Hick's unfortunate command, which perish-ed in the Soudan before Gordon went there. Of this expedition, 10,000 soldiers, including 2,000 cavalry, perished, and 1,000,000 rounds of Remington ammunition, seven Krupp, six Nordenfeldt, and twenty-nine mountain guns were captured.

Hugo Preyer writes: "In order to supply a ed want, I will begin the publication of weekly German Spiritualist paper, Sept. 15th, 1885, if enough subscribers can be secured for it. Price, per year, \$2. No money is wanted until the paper is sent regularly. Let all German Spiritualists subscribe at once. Address me at P. O. box 13, East Cleve-laud. Ohio."

"Religion and Rum," is the title of an interesting lecture, delivered by E. Stevenson M. D., at Victoria, British Columbia, and which has been published in pamphlet form. The religions to which he refers are the Aryan, the Hindoo or Brahmical, the Persian, the Buddhic, the Confucian, the Greek, the Ro-man, the Scandinavian, the Christian and the Mohammedan. The address is worthy of careful perusal.

A French scientist says that the Cherokees and Creeks alone of the American Indians sed the art of writing. The former, he says, write with seventy-seven phonetic charscters, invented by one of their tribe in 1830. The Creeks have nineteen characters. The fous Sitting Bull had written his blography in pictorial writing, each figure roughly traced in ink. His "Casar's Commentarice were written on the back of a commissariat of the Third United States Infantry, and contained a recital of his adventures between 1864 and

Among the flints of chalk formation is oc ionally found one that emits a clear musical sound when struck with another flint. A Frenchman has just succeeded in making a "plano" from these musical stones. The flints are suspended by wires above a soundboard, and are played by two other flints. The stones of the plane number twenty-six, forming two chromatic octaves, and was collected with much patient labor, during a period of more than thirty years. There s to be no relation between the sizes of the stones and their tones:

The Rev. Coker Adams, rector of Saham Teney, Norfolk, has publicly excommunicated a parishioner, a farmer named Payne aged eighty-two years. The ceremony to place from behind the aitar rails of the church, before a large congregation. In a letter to Mr. Payne, the rector informed him that the excommunication would be made in church's ordinances and the refusal of her ministrations. At the same time he expressed a hope that God would change the offender's heart and save his soul. The Bishop has been communicated with in the matter.

A correspondent writes to the St. James Gazette that the Mormons are just now par-ticularly active in the North of Ireland. A few days ago he was in Belfast, the walls of which city were liberally placarded with the ents of three missionary elders who advertisem are holding frequent services, and are making numerous converts to Mormonism. It is no longer the policy of these spostles to dwell much upon the polygamist aspect of their creed. They prefer to work upon the minds of young women, by representing Utah female labor is greatly in den enting that in highly paid; and they diplomatically leave their victims to discover for themselves upon their arrival in the West the exact manner of men among whom they have condemned themselves to sojourn. For a poor emigrant there is practically no return from Utah. California has an estimated colored popu-

General Grant smoked his last eigar No mber 20, 1884.

The site of the City of Boston was sold in 1635 by John Blackstone for £30.

A curiosity at Rockford, Iil., is a young negress with a luxuriant growth of auburn ringlets.

New York City gives \$20,000 every year to the blind who do not beg and are not inmates

the clind who do not beg and are not limited of homes or asylums. Gerald Massey is now on his way homeward via America. He will be in San Francisco (by the S. S. Australia) early in October, and will give only a few lectures on his way through the States. For dates and terms, applications should be made to him by Oct. 10th, at 320 Mason St., San Francisco, care. of Mrs. Lena Cooke.

"Mental Gymnastics; or, Memory Culture," by Dr. Adam Miller. The (author of this work does not claim to have originated an entirely new system for the cultivation of the memory. but he does claim to have sim-plified some of the old and complex systems contained in works now out of print. Price, cloth bound, \$1.00. For sale at this office.

Among the varied expressions of mourn-ing which were hung to the breeze it is ing which were hung to the breeze it is doubtful if there was a more touching appeal to the memory of the great Union General than the few yards of black and white wound about the wire netting which shields the young elm planted by his hand Centennial Day, 1875, at the old battleground of Lexing. ton. It was a moonlight scene, ten years ago. After a day of great fatigue and crowdago. Atter a my of great was detained by the Committee of Arrangements just for a few moments before his departure to leave on their soil this little memento, that we might say in coming years. "It was General Grant who planted it."

In China, the streets along which a funer-al is to pass are generally sprinkled with holy water, and even the houses and warehouses along the street come in for their share, in case some artful demon might be burking in some shop, ready to pounce out on the dead man as he passed. Special pre-cautions are also taken by the Chinese dur-ing the actual passage of the funeral; in addition to the usual banging of gongs and pop-ping of crackers, an attempt is made to work on the cupidity of the demons. With this view banknotes are scattered, regardless of ex-pense, all along the road to the grave. The notes are bad, but they serve the purpose, and while the ingenuous demons are engaged in the pursuit of these deceitful riches, the soul of the dead man, profiting by their distrac-tion, pursues his way tranquilly behind the coffin to the grave.

Last month a new company was formed, under the general Corporation Law of the State of Louislana, entitled "The North, Cen-tral and South American Exposition." Its capital is \$500,000, with the privilege of in-creasing this amount should it be desirable. The stock is mainly held by the merchants and bankers of New Orleans, and the rail-ways tributary to that city. The company is financially strong; will be conducted on pure business principles, and neither asks nor ex-pects pecuniary aid from the general govern-ment. It has purchased the buildings and property used by the World's Industrial and Cotton Centennial Exposition, and will open in November, 1885, under the name of "The North, Central and South American Exposi-tion," and close March 31st, 1886. The leading object of the Exposition is to develop more intimate trade relations between the 55,000,000 producers and consumers of the United States, and the 48,000,000 producers and consumers of Mexico, South America Central America and the West India Islands in other words, to stimulate an exchange of our surplus manufactures for their raw ma-

General News.

was educated at the Uranilae Convent in England is seriously damaging crops.—Mr. Gladstone is deriving great benefit from his sea voyage.—The French electoral campaign is already very exciting and bitter.—Thirty-four deaths from cholera occurred last Saturday in Marseilles.
—The anthracite coal output for September will be restricted 800,000 tons.—Russian agents are intriguing in Macedonia to bring about a revolt against Turkish rule.—An encappment of the Second Brigade, I. N. G., will commence near Springfield, the 25th inst.—Congressman Beriah Wilkins of Ohio, says the coming State election will be very close.—Blshop Bowman pointed out the line for Christians to follow at the Desplaines camp meeting last Sunday.—The Hondoras Central Raliroad has been surveyed from Truxillo to Juticalpa, a distance of 200 miles.—It is said there is no law for the geological surveys the Government is now conducting in the settled States.—There is considerable excitement at Ishpeming, Mich., over the alleged discovery of a rich gold-quart vein.—Michael Davit thas publicly pledged himself to support the Parnellities in the British gensian elections.—The Rev. Charles A. Dickinson of Lowell, Mass., preached in the First Congregational Church, last Sunday morning.—Claba advices are to the effect that all kerope enters upon its vacation season with prospect undisturbed by war.—At Greenview, Conn., Jasper W. Dunberfield, aged 17, shot his cousin, Jotham Carpenter, aged 19, and then committed suicide.—The International Arbitration Society has cabled to the Governor General of Canada asking the commutation of Louis Riel's sentence.—Montreal hospitals are completely filled with small-por patients. In fact, there is not sufficient por patients. In fact, there is not sufficient por patients. In fact, there is not sufficient with the country of the world order of the world

circular of Jan. 3, 1885, extending the bonded period.—It is alleged that four distillers who it had been discovered were using the "thickened-staves" whisky-barrels have compromised with the Government, the sum to be paid amounting to \$80,000.—The Post-Office Department has been informed that the Pacific Mail Steamship Corupany will continue to carry certain mails until the expiration of its contract with the New Zealand Government.—Mr. Stevenson, the Illinois man who is Acting-Postmasteogioneral in Mr. Vilas absence, thinks that during his chief's vacation he will be able to appoint 2500 fourth-class Postmasters unless the weather is too hot. The present average is 100 claily.—Secretary of the Navy Whitney having ordered that after three years stay on shore naval officers shall go to sea, his attention has been called to the fact that the United States does not have ships enough to meet the requirements of his order.

Buenos Ayers has thirty-nine niewspapers.—Bluefish have been scarce all along the coast this season.—Gold buillion reaches an annual product of \$100,000 in Georgia.—North Carolina is receiving the benefit of a steady flow of immigration.—Atlantic City is said to use about 500 tons of fee a week at this season of the year.—Two hundred and fifty million persons quench their thirst every year at the London public drinking fountains.—A farmer without hands, and who does all the work on his land, is one of the successful cultivators of the soil living near, Roswell, Ga.—A colored woman only thirty-seven inches high, though twenty-seven years old, lives on a Florida plantation. She claims never to have been sick.—Spanish papers relate that the Bishop of Marcia has sold his estate in Malaga and "devoted the proceeds, 80,000 pesos, to the relief of the chole ra sufferers of his diocese.—A physician of Bridgeport Conn., woke up the other morning to find that his back yard had indulged in a land stide and was a hundred feet from where, it had been the previous night.—Here is a family that deserves a pensi

Wedding In High Life.

Wedding In High Life.

The Cincinnati Inquirer of late date contains the following:

Despite the thermometer away up in the nineties, and no cold wave in sight, social circles are again to be shaken from center to outward circumference by the romantic marriage of Mr. Washington Van Hamm to Miss Mary Wolfe, the only daughter of Dr. N. B. Wolfe, the prominent millionaire physician and author of this city.

HOW 1T ALL HAPPENED.

There was a linge of adventure in the affair, for though the courtship has been sailing along smoothly. like gentle zephyrs on summer seas, still the young people were not quite sure how the parents would receive the news. Accordingly last Sunday evening the twain boarded the train for Pittsburg, choosing the State of Pennsylvania, where no licese is required, rather than noising the matter about in a State like Ohio or Kentucky by a license which makes a contract of this sort so public that he who runs may read.

They repaired to Allegheny City, and on

this sort so public that he who runs may read.

They repaired to Allegheny City, and on Monday afternoon, July 27th, were married in Christ Church by the rector, Rev. Robert Meech, the rector's wife and daughter officiating as witnesses. They then quietly returned here, Miss Wolfe, now Mrs. Van Hamm repairing to her father's residence.

The jovial doctor, who by the by is a living image of Bob Ingersoll, supposed that his daughter had been visiting some friends-in Kendallville, and he quietly asked: "Well, Mary, what time did you start?"

She non-committally responded: "The train leaves, father, at five o'clock." Then followed a desultory conversation, in which her father did not suspect that Miss Wolfe was no longer a Miss, but had suddenly developed into a stately Mrs.

On Thursday, Mrs. Van Hamm informed her father, Dr. Wolfe, of her marriage.

"Well," said the doctor, "all I can say is God bless you," and after numerous other explanations the affair was mutually satisfactory all round.

planations the affair was mutually satisfactory all round.

THE BRIDE
is well known in this city as being one of the most brilliant and highly accomplished young ladies in the State. In 1882 she graduated at the Pulte Medical College, and received the gold medal. Her existination papers were pronounced a marvel, eliciting praise beth in this country and Europe, Sir Jones Gange, of Oxford University, unhesitatingly pronouncing them the finest he had ever seen. She was educated at the Ursuline Convent in Brown County, and so thoroughly was she grounded in liberal views that her father at the time, when asked if he was not afraid she would be converted to Catholicism, replifed: "Well, no. Mary is well grounded and well read, and if they convert her to Romanism, I'll give them \$25.000." She remained at the convent long enough to become proficient in Latin, music, French and German.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives finely fresh tiems; shows how to put in best sanitary condition house, premises or town, for fending off choiera and all infectious diseases, and present modern treatment in ordinary allments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1232 pages royal octavo, leather. See advertisement in another column.

We desire to call attention to a most excellent article of food for infants and children, called "Imperial Granum," a simple chemical product of Winterwheat. In all cases of children teething and Summer allments, the writer, from personal knowledge, most heartily recommends it. A noted physical most of the child of the writer, when very low with dysantery, in place of all medicines, and it effected a complete cure.—N. Y. Examiner & Chronicle.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbockers Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and or ders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

Notice to Subscribers. (

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Botices.

SÉALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. . Money refunded if not answered. Send for explanatory circular.

HUDSON TUTVILE lectures on subjects pertaining to ceneral reform and the science of Spiritualism. At-ends funerals. Telegraphic address, Ceylon, O. P. D. address, Berlin Heights, Ohio.

Clairvoyant Examinations Free. 'Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. But-terfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Many bodily life result from habitual constipation, and a fine constitution may be broken and ruined by simple aegiect. There is no medicine equal to Ayer's Pills to correct the evil, and restore the organs to natural, healthy, and reguiar action.

Lassed to Spirit-Lite.

Mrs. Rebecca Baker, Stewart, Smith Co., Kansas, aged 72 years, passed to spit-little July 23rd, 1885.
Her thouses was canber. She was a daughter of a soldier of the wared 1812, in which year site was born, and grand-daughter of a aged file Revolutionary soldier. She was grand-and, proble the daughter of according to the whole earth-life. She became interesting the modern Spiritualism at its site, shortly after the problem of the state of the s

North Collins Yearly Meeting.

GALIFORNIA EXCURSIONS

Pamphiets, descriptive of California and the cheap-est way to get there SENT FREE. Address A. PHILLIPS & CO., & Chira St., Chicago, Ltd.

number. Sample copy, with full page colores design, 15 cents. Trial 3 months 6 numbers for \$1.00. Address WILLIAM WHITLOCK, 37 W. 22nd Steet, NEW YORK.

Centennial Fanning Mill.



en Freeman & Sons

SPIRIT OF THE NEW TESTAMENT

THE REVE ATION OF T.E. H. SSIGN OF CHRIST.

A book for all reformers, workers for the freedom of woman, Sparlyusiated, and liberal thinkers, who realize that the true the churches, is the most powerful weapon in before thinkers, the property of the churches, is the most powerful weapon in before of in the plan. "Characterized by an extrest and enotid spirit and by purity of purpose."—fined. "Novel and suggestive deal."—H. Bar. and on sales. Characterized by Z. W. ALLER, London and the characterized control of the characterized in the characterized by an extrest and enotid spirit and by purity of purpose. "Indeed."—Novel and suggestive deal. "The purity of purpose. "Anders. "Novel and a Linguistic States," indeed office, etc. 233 Washington Characterized Characte

READY.

Mental Gymnastics;

MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or roung, can train themselves to memorize anything they

THE CLERGY Their Sermons. THE STUDENT Their Lessons,

The author of this work was put to the severest publist is a few days ago, by reporters of all the leading Chicago da papers. The commendatory notices which appeared the forming day showed how well be stood the test:

THE BUSINESS MAN Items of Business.

The author, an old man claims to have a memory more to be trusted by training under this system than even while he was young—Choogo Inter-Count.

We e-rdially command it to all persons of failing memory as the best book established on that subject—Interior.

The author's method aids us in getting control as will of the count memory of the country of the country of the best of the country of the country of the country of the entired speciatesous recollection. It is ingredious and single.

DANIEL AMBROSE, Publisher,

69 Dearborn-st., Chicago. SPIRITUALISM AT THE CHURCH CONCRESS.

toe of this admirable pampiblet is as full over topics, by spise by express, \$5.00 by mail, \$5.75; \$6 copies, by \$1.60, by mail, \$1.75; \$5 copies, by small, \$1.00; \$6 copies, \$0 copies, \$1.00; \$1.00

Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be seld at New Era, Clackamas County Jorgano, beginning Jurusday, Spiember Brid, and boiding until the 14th Trav-lling speakers and mediums, and those living at a distance tho may choose to visit the meeting, will find a hearty wel-

who has crosses we see the constraint of the con

NEMOKA CAMP MEETING.

WATERBURY WATCH FREE!

CLERGYMEN

Good Agents Wanted

GUNN'S

HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M. D.,

ASSISTED BY JOHNSON H. JORDAN, M. D.,

And several spicutific writers of the highest e 210th Edition, Revised, 1885.

Giring later Ber

Every Family Should Have It.

Every F admity SHOULD HAVE IT.

It is an Approved Methods Guide for the faculty—a Dortor
to the Blooke-vedy to be consulted at any moment when
notices states and unforwere modelesses render immediate
relief the one thing sought for above all else.
It is written to use plain language of the people. Any read
or of common intelligence can understand it.
It is written to use plain languages of the propie. Any read
for of common intelligence can understand it.
It is an intelligence to be an understand it.
It is an intelligence can understand it.
It is an intelligence to the most obtain models writer such a book better
than its, and as has been except, bis labors have been largely
supplemented 1 y the best writers.

The chapter grinning the launch scientific

SANITARY INSTRUCTIONS

CHOLERA

s expected. In .Jordan' remedy for the choices has proved one of the best ever tried. His experience during the fear-rul epidemic of 1649 placed him forestenact in the ranks of physicians for the treatment of that terrible disease. He referription is given so that it can be prepared by any drug

DANIEL AMBROSE, Pub'r. 60 Dearborn St., Chicago, Ill.

SOLD BY DRUGGISTS # JOHN CARLE & SONS

Manual of Psychometry:

DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M. D.

Author of "Antilgapology," Therapeutic Sarcognomy " and "Moral Education"—Professor of Physiology and Institutes of Medician in four Medician Cottages successively, from 1845 to 1881—and for five years Dean of the Eclectic Medician Incident Saltings, the parent school of American Medicial Eccetcheman Encoverse of the Imprecisation of the Parameter of the Professional Saltings of the Parameter o

tisplers Engrasting Portratt of Me CHAP. 1.—Original Sketch of Psychometry. CHAP. 2.—Original Sketch—continued. CHAP. 8.—Later Developments. CHAP. 4.—The Psychia Faculties—their leadental manifestation.

Gental manifestation
CHAP. 5 - Psychogotry in Self-Culture. Conjugant Stationers.
CHAP. 6 - Psychogotry in Manifestation

10.—Psychometry and Anthropology. 11.—Future Life and Leaders in Religi

APPENDIX.

ecy of Casatte-Frequency of I re-

Price \$2.00, Postage 16 Cents. For said, wholesale and retail, by the SELESSO-PHILOSOP AL PUBLISH SO HOUSE, Chicago.

SUMMER SALE OF BOOKS.

Golden Memories of an Earnest Life. Bein Blography of & B. Whiting: Together with select from the poetical compositions and proceedings. 8 pited by his slater. Spiritualists of Michigan cust tainty feel an especial interest to this work and we is ting feel an especial interest in this work by will want a copy at the low price of & price being \$1.50.

Manomin: A Rhythmical Romanos of Minnesor great Rebeilles and the Minnesora Massacres. By Coloney. Published at \$1.25, now offered at 50 ce

Key to Political Science : Or Statesman's Guide. By John seed. Published at \$1.25, now 50 cents. The Hale; An Autobiography of B C Denimore, was me is intended to be a truthful autor ingraphy author and there are many who will be glashed has their library. The retail price is \$1.50. we will do the short at \$5 cents a copy.

The Clergy a Source of Banger to the Ameri-can Republic. By W.F. laminon. Originally \$1.50. offerer at \$4 cots.

The Burgras-Under-wood Debate. Between Prof.

O. A. Burgras, President S. W. Ofrickan University, Indianapolitis, and Prof. B. F. Enderwood. Cheb binding;

\$1.60, the remaining few to be said at 62 cents.

ing out \$140 ental.

be Pauline of EAFs. A remptistion of Pauline
Chanta, Anthena, etc., explodying the Specifical,
sive and informatory sentiment of the powerst
John & Adults. Cloth bound, respirables \$1
ceptes we have are offered at 70 cents.

All the above are for Sale by the Rel bilosophical Publishing House, Chicago

Voices from the Beople, AND INFORMATION ON VARIOUS SUBJECTS.

BY BERTHA BAKER.

In every land, in every clime,
Howe'er by bounteous Nature blessed,
Are seen spart, in quietude,
The graves of those who are at rest;
And yet the churchyard holds not all
Of life's dear joys that did not last,
For every heart contains a tomb
In which dead hopes and loves are cast.

"Hic jacet" marks in lives as well,
The resting place of some ideal;
The beauteous castle Fancy builds,
Time shatter, and these tombs conceal.
We mingle tears with those who mourn,
When forced to part with loved one's dear,
Together strew the grave with flowers,
To make the resting place less drear.

But in the graveyard of the heart,
No other eyes can ever see.
Those buried hopes are set apart,
And Memory, only, holds the key.
Must see then sorrow unconsoled,
Foolost enjoyments and dead hopes?
Sad is the heart that ceaselessly,
'Mong vanished joys with Memory grope

Ab, no! from every crushed ideal, A stronger, truer shall arise, As when we lay our dead away, They rise to life in fairer skies.

Notes from Onset.

To the Editor of the Religio Pallosophical Journal:

Saturday morning, August Sth, opens with a clear sky and refreshing breeze. Everything indicates a beautiful day for the Nation's Memorial Services in honor of the hero of our civil war. The morning hours have been spent in preparatory work for the services of the afternoop. At 2 o'clock President Crockett called the meeting to order and the exercises were opened by a solo and chorus by the Onset Bay Quartette. A. B. French, of Ciyde, Ohlo, then read the following poem written by Oliver Wendell Holmes, and read at a dinner tendered to General Grant in Boston in 1865:

When treason first began the strife That crimsoned sea gad shore The Nation poured her hoarded life On Freedom's threshing-floor; From field and prairie, East and West, From const and bill and plain, The sheares of ripening manhood pressed Thick as the bearded grain.

Bich was the harrest; souls as true Editor of the Religio Philosophical Journs

Rich was the harvest; souls as true As ever battle tried; But flercer still the conflict grew. The floor of death more wide; Ab, who forgies that dreadful day, Whose blot of grief and shame Four bitter years scarce wash away In seas of blood and flame?

Vain, vain the Nation's lofty boasts, Vain all her sacrifice! Give me a man to lead my hosts, O fied, in heaven!" she cries. While Battle white his crushing fiall, And piles his winnowing fan, Thick lites the chaff on every gale, She cannot find her man!

Bravely they fought who failed to win— Our leaders battle-scarred— Fighling the hosts of bell and sin, But devils die always hard! Blame not the broken tools of Gol— That helped our sorest needs; Through paths that martyr feet have trod The conqueror's steps he leads.

But now the heavens grow black with doubt
The ravens fill the sky,
"Friends" plot within, foes storm without,
Hark—that despairing cry,
"Where is the Beart, the hand, the brain
To dare, to do, to plan?"
The bending Nation shrieks in vain—
She has not found her man!

A little echo stirs the air—
Some tale, whate'er it be,
Of gebels routed in their lair,
Along the Tennessee.
The little reho spreads and grows,
And soon the trump of Fame
Had taught the Nation's friends and foes
The "man on horseback's" name.

The "man on horseback's " name.

So well his warlike wooing sped

No fortress might resist
His billets doux of lisping lead.
The bayonets in his fist—
With kisses from his cannon's mouth
He made his passion known,
Till Vicksburg, vestal of the South,
Unlound her virgin zone.

And still where'er his banners led
He conquered as he came,
The trembling hosts of treason fiel
Before his breath of flame,
And Fame's still gathering echoes grew
Till high o'er Richmoun's towers,
The starry fold of Freedom flew,
And all the lard willsports.

Welcome from fields where valor fought

Welcome from fields where valor fought. To feasts where pleasure waits;
A Nation gives you smiles unbought. At all her spening gates!
Forgive us when we press your hand,—
Your war-won features scan,—
God sent you to a bleeding land;
Our Nation found its man:

Our Nation found its man!
Then followed an original hymn—words by Joseph,
Stiles and music by Frank E. Crane, as follows:
O'er the dust of him who sleepeth,
In the arms of death to-day,
Where a grateful Nation weepeth,
For the spirit passed away,
Do we, soldier, friend and brother,
Place the tribute of our love,
Tributes of a love and friendship,
Deathless as thy life above.

Angel friends to Heaven have borne thee,
And thy praises we will chant,
We shall mourn thee,
Thee our loved and bonored Grant;
May the grand uncounted legions,
Soul to soul, and face to face,
Soul to be pright inmortal regions
God has given to thee a place.

on, thy great and good Commander,
On the great and good Commander,
Onward in thy grand career,
On to scenes diviner, grander,
On to glory, peace and cheer.
With the brave, o'er death victorious,
May thy song forever be
Hymed so of the pilos melodious,
Nearer, Father, nearer Thee.
A. B. French then delivered the eulogy, making
an eloquent and exhaustive blographical sketch of
the growth of the Nation from the landing of the
Pilgrims on Plymouth Rock, to the passing to spiritlife of General Grant at Mount McGreyor. The
services concluded with a chorus of 3,000 people
singing the National hymn, "America, My Country,"
etc.
Onset, Mess., Aug. 8, 1885. et, Mess., Aug. 8, 1885.

According to a New York professor, the common idea that a fly uses its wings like a bird is a mistake. The wing of the insects, he says, is comparatively mirrow, and it makes up for the want of expanse by lateral motion. It does not beat back and forth in one piace, but makes a movement as if describing the figure 8. The number of vibrations is 330 a second.

the spars of the second.

In Germany a servant has one Sunday out every two welds. There is an understood hour for her to come bome, and if she slays out later she loses her next Sunday holiday. For pay is never more than \$30 a year, and in some families is only \$12. When there is a dispute believe mistres and maid, it is satisfy by the police. But one servant is usually larget and the work is hard, but the washing is done causide, and ples, cakes, bread, etc., are bought.

Gen. Grant's Entrance Upon His

at the monthly meeting of the American Akademe last March, a paper was read from Dr. Alex. Wilder, of New York, on the "Life Etercal," in this line of thought: "We have no occasion for apprehension or perplexity in regard to the judgment of the last day. The form of speech is an Orientalism, highly metaphorical, and easy to apprehend. To those whose rision is circumscribed by time and space, the last day may seem to relate to some period like the term of physical nature, or some consummation of things, or, perhaps, the end of human life; but in the world of mind, there are no such limitations. The day of the Lord is eternal, without survive or sunset," etc. In entering upon the discussion of the paper, Dr. P. read a newspaper paragraph relating to the spiritual condition of Gen. Grant; how he had never belonged to any church, nor would he accept any office within the Church's gift; that he was honest, upright, true and utterly independent in religious matters, was Methodistic in his proclivities, but not actively identified with that church. He spoke of his foundness for Dr. Newman's ministry and attendance thereon, and the summoning by his famility—who man identified great anxiety on this politude, but not actively identified with that church. He spoke of his had lived, and take his chances in the hereattee) as others had done before him, at he same time expressing, in answer to questions, his belief in God and in immortality.

Prof. T. (widely known for his fearless, outspoken thing in all life, that if a man got his leg analytice, it control to the bottomics pit.

Prof. T. (widely known for his fearless, outspoken thing in all life, that if a man got his leg analytice, it control had be a his course by anybody's theologic though and had been the his course by anybody and soul to the least, firm in his to say so, but if the post his new the proper translation of the least, firm in his to say of the least firm to his course by anybody and soul to the life.

Prof. T. (widely known for his fearless, outspoken th

many bitherto insurmountable difficulties might be obviated.

Prof. Drummond says that "living in the spiritual world is just as simple as living in the natural world; that spiritual life is a resident tenant in the soul, and does not descend upon it at some given signal."

Dr. Newman Smythe asys: "Every person has one sufficient time of probation, whose end in the individual, is not, and cannot be in any outward circumstance, -temporal, accident, or physical change, like the death of the material body."

Accepting testimony like this, we are to suppose that Gen. Grant is in no manner subject to the "break-neck" theory, or "bottomiess pit" involvement alluded to by Prof. 7, and is not in the least shattered by his transference to conditions of eternal safety and abding reality, in a land of blessed rest as well as service.

August 4th, 1835. AUNT BIDDIE.

The Incas of Old.

People Who Were an "Onelda Community Large Scale.

Large Scale.

7 No man can see Peru' without wondering at the grandeur, the Industry, and the Intelligence of the Inca Empire. They had aris which the world never knew; thrift which their conquerors could never intelligence with the world never the weight of the seed of

God,
Hemnied in on one side by the impassable snows
of the Andea, and on the other by a desert, lifted
above the rest of a world unknown to them in spirit
as well as fact, as peaceful and calm as the Andean
stars, they established a system of cristilization in
which, for the first time since creation, the equal which, for the first time since creation, the equal rights of every human being were recognized and observed. This great sea beating incessanily against the desolate coast was recognized by them as a symbol of the infinite, the Omnipolence, whose force and majesty their simple logic could not comprihend; while the sun, whose heat and light made existence possible, was recognized as the source of all good. Hence these two elements, the sun and the ocean, were personlified and were the objects of the lucas' worship.—Lima Letter to Chicago Inter-Ocean.

Strange Noises in a Suicide's House.

Strange Noises in a Suicide's House.

Henry Kissinger, charged with a nameless crime, intely hanged himself at his home at Reading, Pa. Since the runeral the family have not been living in the house because they believe it is haunted. Mrs. Kissinger says:

"After my husband's death I heard strange cries and footsteps on the stairway. My brother was also in the room. These strange rapings have continued nightly ever since my husband's death. My father and several other gentlenen who live near declare that they saw my husband's ghost at a window just as he appeared in life."

Several superstitious men and women have been collecting about the house nightly. Those who be lieve in witchcraft talk of consulting the witch doctor who has frequently figured in cases of this kind.—New York Tribuns.

A Materializing Medium of the Olden Time.

BY "M. A." (OXON), IN LIGHT.

My attention has been drawn to an old book, published in 1807, and entitled, "The Eccentric Mirror reflecting a faithful and interesting delineation of male and female characters ancient and modern, who have been particularly distinguished by extraordinary qualifications, talents, and propensities natural or acquired, comprising singular instances of inned and body, wonderful exploits, adventures, habits, propensities, enterprising pursuits, etc., etc., with a faithful narration of every instance of eingularity manifested in the lives and conduct of characters who have rendered themselves eminently conspicuous by their eccentricities; the whole exhibiting an interesting and wonderful display of the man action in the grand theatre of the world. By G. H. Wilson." (London: Printed for James Cundee, Iry-lane, Paternoster-row.)

Tit must be confessed that Mr. Wilson makes the most of his title-page. In his book he gives us the story of "Thomas Topham, the strong man," with a diverting picture showing the modern Hercules in the act of tying a poker round his neck; "The lady of the hay-stack," a half-witted girl who seems to have preferred a haystack to a bouse for her redence; a blography of Mr. William Evans, "a sort of epicure in wigs and walking-sticks"; a notice, naturally, of Valentine Greatrakes and his wonderful cures; and finally an account of one Schröpfer. This individual seems to have started life as a waltering a Lelpzig coffee-house. He disappeared suddeniy, and some years afterwards reappeared as the Baron Schröpfer, "to whom all nature, and even the world of spirits, were subject?" He showed people the spirits and shadows of their deceased acqualiances..." Come and see! He cried to all who were inclined to doubt; they came, and actually saw shadows, and various terrible sights, which made the hair of timorous persons stand erect."

Schröpfer "performed his_miracles at home, in private apartments prepared for the pursose." This is the sort of entertainment that was provided on one occasion. The observer

How to Strengthen the Memory.

How to Strengthen the Memory.

The memory is strengthened most easily and quickly by commencing to learn poetry; after a while prose sentences should be tried; then lectures, and, at last, the most difficult scientific works, including scientific lectures.

Every day, the student in this department of mental culture should learn something so he can repeat it correctly. This is of great importance. He may begin with a few things and increase his task for a while only one line each day. In a short time it will become sufficient without any further increase, and make his daily task quite enough for his strength. Committing to memory takes place most rapidly when it is done in silence; but if other thoughts press in on the mind, a low voice aids the student in holding his mind to its task. The two-fold mental action, that of hearing and speaking at the same time, assist to arouse the slumbering faculty, though the voice be only a whisper.

One should frequently test himself to see that what he has gone over is held in the mind, and that which is lost should be again impressed upon it.

It is not to be expected that in exercising the memory one shall have the time, or even be able to memorize everything word by word; but it is well to do this at first on some things, and this is especially desirable for the young. Learning: by heart every word is a very useful exercise for one who has a weak memory.

It is important that one understands thoroughly what he undertakes to relain in his mind. What is not understood is soon lost; what is thoroughly understood is not easily forgotten.

The most suitable time to cultivate the memory is not understood is soon lost; what is thoroughly understood is not easily forgotten.

The most suitable time to cultivate the memory is in the early merning, soon after awakening, when the intellectual faculties are fresh. Cato and Cleero practiced on this plan and strengthened their memories by repeating, either in the vening or the following morning, the events of the preceding day.

The me

discourse with some of the prominent features of the town or building, and, taking them in their order, proceed to the end.

If a recitation is to be made from some author, not only commit it to memory, but listen to it attentively as another reads it, and guard against making additions of your own.

In committing to memory a poem, if one wishes to do it quickly, read each verse carefully over several times, and then endeavor to write it down correctly. If not successful in this, write down the first words of each line, or even the first letters, one under the other in order, and then in repeating the whole verse, if need be, giance ht the first word or fetter when the memory fails, when the whole will most likely be suggested.

In copying anything from an author, it is a good memory exercise to write a whole sentence after having read or heard it once—Heruld of Health.

Chicks, two minutes after they have left the egg, will follow with their eyes the movements of crawling insects, and pitk at them, judging distance and direction with almost infallible accuracy. They will instinctively appreciate sounds, readily running toward an invisible her hidden in a box when they hear her "call." Some young birds have an innate, instinctive borror at the eight of a hawk and sound of its voice. Swallows, timics, tomities and wreas, after having been contined from birth, are capable of flying at once when liberated, on their wings having stainined the necessary growth to render light possible.

Tombstone Sentiments.

People Usually Resort to Rhymes to Express their Grief for the Dead.

Grief for the Dead.

It is very unlikely that verses will be inscribed on the tombetones of the people who read this copy of The Sun. That he people who read this copy of The Sun. The fashion went out of style many years say, and the people who went out of style many years say, and to the tendency of control of the cont

Much was his loss,
Great was his gain.

Only nine words are used in the verse. On a broken stone, with the name gone, and only the date, 1767, visible, are these verses, which are evidently over the graye of a scalaring man:

Tho Boress blasts and bolsterous waves Have tossed me to and fro,
In spile of both by God's decree
I harbour here below.

Where I do now at anchor ride
With many of our fleet,
Yet once again I must est sall,
My Admiral Christ to meet.

This was evidently a progenitor of the Shore, "Raise the anchor," etc. It finds an imitator on the stone of Capt. Issae Bangs, 1898:

Boreas blasts and Neptune's waves
Have tossed him to and fro,
But, by the sacred will of God,
He's anchored here below.

The following on the grave of Catherine Wood,
1788, is in the orthodox vein:

My flesh shall slumber to the ground
Till the last trumpet's Joyful sound
Shall burst the grave with sweet surprise
And in my Savior's image rise.

Here is one of the affectionate type, evidentily put there by a wife. It is on the stone of Samuel Boyer,

And in my Savior's image rise.

Here is one of the affectionate type, evidently put there by a wife. It is on the stone of Samuel Boyer, 1700:

Rest here, my love, while I vain deplore Thy sudden tate, and grieve thou art no more; oth may thy gentle strift wing its way. To blissful regions of unfalling day.

The friends of Ephraim Smith, who died in 1797, were evidently unreconciled to his fate when they set up this inscription:

Relenties death, ne'er saitsfied with prey, Hath snatched him in the bloom of life away. Joseph Pell, aged 6 years, who died in 1802, speaks from the grave in this style:

Like as a shadow or the morning dew, My days are past and spent, which were but few; Grieve not for me, dear parents, 'tis in vain; Your loss, I hope, is my olernal gain.

Here is one of an amatory kind, over Lydia Curtis,

Here is one of an amatory kind, over Lydia Curtis, no died in 1804:

who died in 1801:
Cold as this stone is now that lovely form,
The sight of which could every bosom warm;
Mixt with this earth its mouldering askes lie,
Ah! youth and beauty, this it is to die.
The reader must decide for himself on the merits
of the following epitaph over John Jones, a Welchman, who died in 1805:

died in 1805:
Gwrando ddun wrth fynad heibig
Fel rwyter muinan a fyo
Lier wy fy tydi a ddewy
Ymbartoa canys meru fyddy.

The friends of James Stoutenburgh wrote the fol-wing over him after he died in 1810:

lowing over him after he died in 1810:

Alas how weak and feelde is the human mind
When sorrows, care, and trouble are all combined
To rob us of our worldly loy;
Which, children like, we love as toys;
What little fortitude our minds do show
When borne down with grief and woe,
Etc., elc., etc.
The widow of John Mathews wrote over his grave,
in 1811, this stanza:

I leare it all to God above.
To do his will and show his love,
And when he calls we will ober,
To dwell with him in endless day.

The following, written over a haba is in marked

The following, written over a babe, is in marked outrast with most of the tombstone rhymes: contrast with most of the tombstone rhymes:

Ere sin could blight or sortow fade,

Death came with friendly care;

The opening bud to heaven conveyed,

And bid it blossom there.

Ann James, who died in 1816, aged 76, was apparently glad to die. Her shrine says:

The world lives and full of racio.

The world librain and full of pain

With care and trouble sore;
But they are blest who are at rest
With Christ forevermore.

arents in 1816:

My parents dear, who mourn and weep,
Behold the grave, wherein I sleep,
Prepars for death, fay you must die
And be entquebed aywell as I.
Deborah Ustick sald in 1816:

Our life's a journey full of care,
No wealth from death can save,
Each step we take more near we draw
To our dark, silent grave.
The following erected in the same year,
hearful!

tul:
Why should we mourn departed friends
Or shake at death's siarms?
'Tis but the voice that Jesus sends
To call us to his arms.

To call us to his arms.

Here is another verse about a baby. It was writ-u a year later:

Here is another verse about a baby. It was written a year later:

As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn—
Thus swiftly fled its life away.

Discontent, followed by triumph, characterizes
the following placed over Mrs. Haistead in 1819:
Releatless death, wondr'st thon not spare
A form so lovely and so much beloved?
Abi no; thy fron hand has grasped.
Her bushand's treasure and her children's joy;
But still smidst this tedious night of gloom;
A thought, transporting, burst upon my mind;
Death fath no sting, the grave no victory,
Through grace she triumphed in the dying hour.
Blank verse is so rare that there seems to be only
one other sample. It was placed over W. A. Lawrence in 1840. He died at sea.

Cold is thy brow, my son, and pale thy cheek,

ence in 1840. He died at sea.
Cold is thy brow, my son, and pale thy cheek.
The bright expression of that eye has fied;
And thou no more with thy soft voice shall come
To meet me with thy sweet "My father."

—New York Sun.

Evil Spirits.

to the Editor of the Bellgio-Phile In one of your issues R. W. Flint, of New York, "a medium," he says, "of eighteen years' standing,"

of the spirit into the wilderness to be tempted of the devil, the devil taking him up into the mountain, and placing him upon the pinnacle of the temple, and there convering together familiarly, by turns quoting Scripture to each other,—is to be relied upon as true, it would seem that Mrs. Watson is at fault in this one of "her utterances" at least. I, for one, do not feel called upon to "stand by and endorse her" in all of "her utterances." Nay, verily, for were one of the gods to descend or ascend, and state that which seems to me to be contrary to every known principle of trush and right, I should not feel called upon to endorse his nutreances until he had convinced my judgment of the truth of his statements.

known principle of truth and right, I should not reed called upon to endorse his niterances until he had convinced my judgment of the truth of his statements.

All Christian believers are mediums, through whom God works the same miracles that he wrought through Christ and his early disciples, in testimony whereof Jesus says:

"They that believe on me, the works that I do shall they do also, and greater works than these shall they do, because I go to my Father." "In my name shall they case out evils. They shall speak with new tongues; they shall' take up serpents, and if they drink any dealily—thing it shall not burt them. They shall lay hands on the sick and they shall recover."

Then comes Paul and corroborates this testimony of Jesus, when he enumerates the gifts of the spirit as pertaining to the church,—such as "the word of wisdom," knowledge, falth, healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues. He also says: "If any man have not the Spirit of Christ, he is none of his." Therefore I repeat: He who is a member of the church or body of Corist, is a medimentacles, signs and wonders by which he revealed himself through Jesus, and by which Peter, in his pentecostal sermon, says: Jesus was "approved of tod." I do not say, however, by any means, that all mediums are Christians. Nay, far from it! Sahn, the arch deceiver, we are told, was "transformed into an angel of light," And our informant tells that it is, therefore, no marvel if his ministers should transform themselves "into apostles of Christ," or "ministers of righteousness." And the necessity for trying the spirits, "whether they be of God." is just as great to-day, perhaps, as it was two 'housand years ago; for there are yet many false prophets in the world.

I say again, let us all try to resist the devil by overcoming eril with good in such a degree that he will be triven from us, and angels of light come and minister unto us.

Rancho, Texas.

J. B. Cone.

Notes and Extracts on Miscellaneous Subjects.

Corn will not ripen in Great Britain.

Raising frogs is a new California industry.

The campaigu in Tenquin cost the French \$96,000,000.

The American humming-bird can whip the English sparrow.
Out of 1,025 voters registered at Walla Walla, W.
T., 490 are women.

T., 400 are women.

Nine of the Presidents of the United States are buried in the North. The mouth of the Mississippi River was discovered by LaSalle in 1682.

The tin mines in Virginia are reported to be richer than those of Cornwall.

er than those of Cornwall.

There are 1,500 girls in New York engaged in the manufacture of artificial flowers.

Out of 358 teachers employed last year in Chester County, Pennsylvania, 327 were females.

Birch and boxwood spoons to the number of 126,-000,000 are made in Russia annually.

There are 150,000,000 women and girls in China, nearly all of whom are uneducated and ignorant. In 1649 the British Parliament chartered a corpo-ration for converting the American to Christianity. There are between 5,000 and 6,000 Icelanders in this country. They live in Dakota and Montana.

Ogontz, the famous palace built by Jay Cooks, has become a young ladies' seminary. It cost \$1,000,000 Seventy-five thousand acres of timber land in the Sierra have been purchased by Michigan capitalists. Ex-Governor Anthony once said: "The average Kansas town will vote bonds to buy a can to tie to a dog's tail."

dog's tail."

Swearing is wholly unknown in Japan. The worst word a Japanese ever applies to a man he dislikes is beast."

A scarcity of housefules is remarked in Yankton, D. T. and there are those who predict much sickness in consequence.

ness in consequence.

The great Jew residential quarter of London now is a part of St. John's Wood, where many have spacious mansions and gardens.

cious mansions and gardens.

The Austrain authorities have established offices where all patent medicinest-intended to be offered for sale in the country must be tested.

An English authority states that unless swine fever is absolutely exterminated from the United Kingdom the disease will exterminate the pigs.

A Stockton, Cal., girl, now engaged in a breach of promise suit, wrote, in her letters that she would rather marry a yellow dog than the defendant.

A man who lives on Indian farm, Lewis Country, West Virginia, is but seventeen years old, and his bare feet measure thirteen and a half inches in length.

In Saline Country, Nebraska, two weeks ago, a

In Saline County, Nebraska, two weeks ago, a woman closed ber husband's eyes on Monday, burled him on Weddesday, and married his successor on Friday.

Friday.

Miss Blanche Williams colored, who has matriculated at Toronto University, is said to have passed an excellent examination in French and German, as well as in English.

excellent examination in French and German, as well as in English.

A uckland is said by the local newspapers to be pre-eminently the land of small farmers. Out of 5,000 places of over an arce in extent, 5,200 belong in fee simple to the occupants.

Prince Bismarck recently told a Bussian diplomatist that he had decided never again to use tobacco in any form, and that he regarded cigarette smoking as extremely noxious and ridiculous to boot.

Flowers are shipped by the 100,000 from the Sciliy Islands. Narcissus is raised in great quantities, and the farmers find it more profitable than polatoes or any other agricultural product.

The man dealers in China are in possession of the cleast traffig in the world. The coolies morigage their wives and children if they have any, for the right wives and children if they have any, for the faithful execution of their contracts abroad—a transaction perfectly legal in China.

Physicians in the Sandwich Islands have come to the conclusion that the oilly way to stop the alarming spread of leprosy is to begin vaccinating with leprosy nicrobes. They think the operation will be a success, but have found no one yet willing to submit to it.

"There are" says the Parie National, "in France 50,000,000 of human beings who work hard from

mit to it.

"There are," says the Paris National, "in France 25,000,009 of human beings who work hard from morning to evening, and do harm to no one. There are, besides in this country 300,000 raceals who rob and mugder, and who pass by the name of the army of crime."

The present population of the city of busines Agres is estimated at 90,000. One of the local bewrapers predicts that in a new years it will be the New York of the southern hemisphere. Emigrants are arriving in a steady stream, and if the proportion of the first six months of the year is kept up, their number will be 100,000 before the 1st of January next. Italians for a the great majority of the incomers.

In one of your issues R. W. Flint, of New York, "a medium," he says, "of eighteen years' standing," sixgests:

"Let all honest, well-meaning mediums stand by Mrs. Watson and endorse the spirit of her utterdiffices."

Most heartilly will I, a medium of nineteen pears' standing, comply with this proposition so long as Mrs. W. a utterances comport with that which seems to me to be true and right.

Thus far I have seen nothing in her utterances are y decidedly adverse to truth and right, except her statement shat "evil spirits will not be permitted to influence pure mediums as I do of honest men, by comparison. None, perhaps, are pure and honest only in degree. As Pope shapes the stought:

"Virtuous and vicious-every man must be; Fewr in the extreme, but all in the degrees? The rogues and fool by fits is fair and was, and even the best, by fits, what they despise."

If Jeens was a medium eand I think he was), and even the best, by fits, what they despise."

If Jeens was a medium eand I think he was, in his degree, and that was a very pre-eminent one,) and the account we have of his being led up one.

6

Ghost of the Engineer.

Ever since the killing of a colored engineer by the explosion in the mill of the Bibb Manufacturing Company, Atlanta, Ga., the negroes in that locality have been excited by what they believed to be repeated visits of his ghost. According to them, the ghost of the dead engineer is in the habit of appearing near the northeast corner of the factory inclosure on moonlight nights and of promenading in grim silence around the grounds just outside of the brick wall.

wall.

One morning lately, Police Officers Long and
Thomas, on Ogiethorpe Street, in front of the mill,
saw a large man approaching them from the northwest. He walked slowly and seemed to be examining the brick wall which incloses the grounds. They
continued their walling the brick wall which incloses the grounds. They continued their walk, wondering what the man was doing on the street at that hour. When quite near him he suddenly turned around and disappeared. They knew that he could not have climbed over the walls, and considering his sudden disappearance waspicious, at once began, to search for him. They looked everywhere in the neighborhood, even beating up the tail grass in the factory reservoir inclosure, but they could not find the mysterious promenader. The question which squitates the officers is, was the man fiesh and blood or was it the ghost of the dead engineer?—The Morning Journal, New York.

Everybody's Air-Brake.

Every body's Ale-Brake.

"Yes sah," said Uncle Zach, "I'ee watched it forty years an' its as I eez: De fust of May ad' Christmas day of de same year allers comes on de same week day,"

Further conversation proved Uncle Zach a most incredulous person. Channing to mention Dr. Carrer's feat of breaking glass balls with a rifle, be said:
"I been' bout dat shootin' and knowed right off it wasn't squar'; dat was a Yankee trick, bose' sho's you born."

want's quar'; dat was a Yankee trick, bose ou born."

"Want was the trick?"

"Dar wur loadstone put into de glass balls, an'
kewise onto de bullest; so when de bullet fly outen
ie gun, it an' de bail jes drawed tergedder, which,
n course, brokes de glass-dats de trick!"

Later, Uncle Zach observed a rope running along
he side of the car.

"Boss, what's dat line fur?"

"To apply the air-brake in case of accident." Then
we had further to explain bow the force of the
brake was obtained, to which Uncle Zach respondbrake was obtained, to which Uncle Zach responded:

we had further to explain bow the force of the brake was obtained, to which Uncle Zach responded:

"Look a here boss, you sholy don't 'spect me to bleeve dat foolishness? Why, de biggest harricane whatever -blowed couldn't stop dis train, runnin' forty mile a hour. An' you think I gwine to b'ieeve a little pipe full of wind under de kyars can do it?

There are a great many Uncle Zachs who judge everything simply by appearances. The air-brake does not seem to be a very powerful thing, but powerfund efficiency are not necessarily equivalent to bigness and pretense.

Phillip Beers, Esq., who resides at the United States Hotel, New York city'and is engaged in raising subscriptions for the New York World Bartholdi pedestal fund, was once upbraided by a distinguished relative who was a physician, for commending in such enthusiastic terms, a remedy that cured him of bright's disease eight years ago. He said: "Sir, has the medical profession with all its power and experience of thousands of years, anything that can cure this terrible disorder?" No, no, that is true, there is on mistake about it but that Warner's safe cure is really a wonderfully effective preparation! That temedy is an "air-brake" in the twery man can apply and this fact explains why it has saved so many hundreds of thousands of lives.—Copyrighted. Used by permission of American Rural Home.

permission of American Eural Home.

The "Big Woods" of Minnesota well deserves the name, for they cover 5,000 square miles, or 3,250,000 acres of surface. These woods contain only hardwood growths, including white and black oak, maple, hickory, basswood, eim, cottonwood, tamarack, and enough other varieties to make an aggregate of over fifty different kinds. The hardwood tract extends in a bell across the middle of the State, and surrounding its Northeastern corner is an immense pine region covering 21,000 square miles, or 13,440,000 acres.

and everything in the nature of eruptions, blotches, pimples, ulcers, scrofulous bumors, and luciplent consumption, which is nothing more nor less than scrofula of the lungs, completely out of the system. It stimulates and invigorates the liver, tones up the stomach, regulates the bowels, purifies the blood, and builds up the weak places of the body. It is a purely vegetable compound, and will do more than is claimed for it. We refer to Dr. Pierce's "Golden Medical Discovery."

A Maine teamster says: "I can start the most ob-nate horse by taking him out of the shafts and diag him around in a circle till he is giddy."

**As Good as New,"

are the words used by a lady, who was at one time
given up by the most eminent physicians, and left to
die. Reduced to a mere skeleton, pale and haggard,
not able to leave her bed, from all those distressing
diseases peculiar to suffering females, such as displacement, leucorrhosa, inflammation, etc., etc. She
began taking Dr. Pierce's "Favorite Prescription,"
and also using the local treatments recommended by
him, and is now, she says, "as good as new." Price
reduced to one dollar. By druggists.

A proposal is on foot to erect at Paris, in the Place des Etate Unis, a reduced copy of the colossal status of Liberty Lighting the World, which was presented by France to the United States.

Why Is It.

That the sale of Hood's Saraparilla continues at such a rapidly increasing rate? It is.—

1st: Because of the positive curative value of Hood's Saraparilla itself.

Hood's Saraparilla itself.

Hood's Saraparilla itself.

It is.—

1st: Because of the positive evidence of symarkalled curves effected by it, unsurpassed and seldom equalled by any other medicine. Send for it. Hood & Co., Lowell, Mass, for book containing many statements of curves.

ments of cures.

Miss Elizabeth Peabody/of Massachusett, is one of the notable visitors to the capital. She is over 80 rears of age, but converses most brillianity.

Throw Away Trusses when our new method is guaranteed to permanently cure the worst cases of rupture, without the use of the kuife. Send 10 cents in stamps for pamphlet and references. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Hay Fever. I have been a great sufferer from Hay Fever. I have been a great sufferer from Hay Fever for 15 years sod have tried various things without doing any good. I read of the many wondrous cures of Ely's Cream Balm and thought I would try once more. In 15 minutes after one application I was wonderfully helped. Two weeks ago I commenced using it and now I feel entirely cured. It is the greatest discovery ever known or beard of.—Duramkii. Clarkx, Farmer, Lee, Mass. Price 50 cents.

The Philadelphia court records show that during the past ten years the ratio of divorces to marriage have been about one in thirty-three.

Man wants but little here below. Woman wants ozzoni's Complexion Powder. For sale by all drug-

of the belies at White Sulphur Springs der pony with red and white roses.

"I was all run down, and Hood's Earsaparille roved just the medicine I needed," write hundred f people. Take it now.

Montana, outside its Indian reservations, has 60 000,000 acres of grazing land.

"It's worth \$1,000," said the man cured of ch morbus by N. K. Brown's Ess. Jamaica Ginger.

A patriarchal couple named Ledger, who have done much to make up for shortcomings of many of their countrymen and women in respondating France, are now living at Remy-Belval in the Aime. They have had twenty-seven children, of whom twenty-fire are, liying and three are serving in the army in Tonguin. The father and mother, aged agreed the respectively averaged the same and active-light cultivate a farm, acted by star other sons. Of their twenty-seven children twenty-one were boys.

A TOILET LUXURY.

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp. Mrs. D. N. Parks, Clio, Mich., writes: "One bottle of Ayer's Hair Vigor has/entirely restored my hair to its natural-color, and given it a beautiful, soft, silky appearance. I am fifty-seven years of age, and was quite gray. By the use of that one bottle of Ayer's Hair Vigor, the original color was perfectly restored, and I now house of the property of the color of the color

Vg., su d, after at Bend, scalp. the scalp, and re rr, Occoquan, Vy Vigor, and had, a Nelson, Great B amors of the scal

The was Hair Vigor is condition. The and the w rowth of hal

Ayer's normal of a scald I fuller ga

(0) EA

5

۵

have as fine a head of hair as when I was sixteen." Bessie II. Bedloe, Burlington. VI., was troubled with a disease of the sealp, which caused her hair to become harsh and dry, and to fall out so freely that she scarcely dared to comb it. Ayer's Hair Vigor restored the scalp to a healthy condition, cleansed her head of dandruff, and made her hair beautifully thick and glossy. This preparation is approved and recommended by physicians.

AYER'S Hair Vigor

Restores Vitality.

When the hair begins to fade, grows gray, becomes weak, thin, brittle, and harsh, the-vital forces of the organs, on which it depends, may be reestablished by the use of Ayer's Hair Vigor. It will cause a new growth, presenting the luxuriance and color of youth. Every woman who has arrived at the middle are and who wishes to retain the original.

woman who has arrived at the middle age, and who wishes to retain the original beauty of her hair, should use this incomparable remedy. Mrs. O. O. Prescott, 18 Elm st., Charlestown, Mass., writes: "Two years ago about two-thirds of my hair came off. It thinned rapidly, and I was fast growing baid. On using Ayer's Hair Vigor, the falling stopped, a new growth commenced, and in about a month my head was completely covered with short hair. My hair has continued to grow, and is now as ample as before it fell." W. W. Wilkins, Winds-ar, Ill., says that crysipelas in the head left his scaip as baid as an infant's. The use of less than a bottle of Ayer's Hair Vigor produced a fine growth of new hair, of the original color.

PREPARED BY .

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.

"THE CURRENT" CHICAGO. The great Literary and Family Clean, perfect, grand! Over 6th brilliant contributors. Hywarly, 6 mo., \$2.50. Buy it at your news-dealer's—Send 10 cents for esimple copy. For advertising apply to Lord & Thomas

FANCY WORK Profitable and Permanent Em-ployment furnished a adjes and Misses at their own home; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and uli particulara. INDUSTRIAL ART EXCHANGE, 103 W.

WANTED-25,000 local AGENTS for

The People's Health Journal,

OF CHICAGO.

a popular 40 paged modifity magazine, devoted to Health Highese, and Preventive Medicine, and whatever pertains to the Preventian of The Preventian of The Control of The Con

ECZEMA!

My wife has been serely afficied with Ecasima or Salt Rheum from Infancy. We tried every known remedy, but to avail. She was also afficied with a periodical nervious headacte, sametimes followed by an interinitient fever, so that her life became a burden to her. Finally I determined to try S. S. She voommenced seven weeks ago, After the dired up and tirred white and early and finally abe brushed them off in an impalpable white powder resembling burst asit. She is now taking it e sixth bottle; every appearance of the disease is gone, and her fieth is soft and winde as a cell good heading has head known in 40 years. No wonder ahe deem every bottle of S. S. S. is worth a thousand times is weight in 900 known in 40 years. No wonder ahe deem every bottle of S. S. S. is worth a thousand times is weight in 900 known in 40 years. No wonder ahe deem every bottle of S. S. S. is worth a thousand times in

Detroit, Mich., May 16, 1885.

THE SWIFT SPECIFIC CO.



Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR. TIME and SOAP AMAZINGLY, and gives universal satisfaction. No
family, rich for poor, should be without it.

Bold by all Grosers. HEWARE of imitations
well designed to missend PEARLINE in-the
ONLY SAFE labor-saving compound and abways bears the above symbo, and name of
JAMES PYLE. NEW YORK.

THE MELODIES OF LIFE

A New Collection of Words and Music for the CHOIR, CONGREGATION AND SOCIAL CIRCLES

To Author says is preface: We have cried to comply with the wishes of others preface in the manufacture of the same and th

THE GREAT

SPIRITUAL REMEDLES.

MIS. SPENCES

POSITIVE AND NEGATIVE POWDERS.

Wis. and so says everyboly.

Buy the Possistives for Fevers, Coughs, Colds, Broochilis Asthma, Dyspopels, Dyscatery, Diarrhess, Liver Compaint, Flear, Dosess, Ethery Compaint, Secretagia, Hosdach, Heart Dosess, Ethery Compaint, Secretagia, Hosdach, and All actives and sail actives and sails extra form of the Control of the C

MAN A



CHICAGO, ROCK ISLAND & PACIFIC R'Y

A New and Direct Line; via Sencea and Kank dee, has recently been opened between Richmon Nortical, Newport News, Chattanoogs, Atlanta, A. Hortical, Newport News, Chattanoogs, Atlanta, A. Indianapolis and Lawrille, Leximoto, Choma-lis and S. Paul and intermediate points.

Frains,
Tickets, for sale at all principal Ticket Offices is
the United States and Canada. Haggage checked through and rates of fare al-ways as low as competitors that offer less advan-ted.

To detailed information, get the Meneand Pold-

GREAT ROCK ISLAND ROUTE At your nearest Ticket Office, or address
R. R. CABLE,
Fres. & Gently,
CHICAGO.

CHICAGO.

FREECIFT! A copy of my Red-nemse Book will be sent to any person afficted with Gos-sumption, Bronchitts. Astimas, Bore Throat, or Nasal Cotserh. It is elegantly princed and timetrated; 144 pages, 12ths, 1879. It may out of the sent pos-ser for maxima. The book is invaluable to persons suffering was for maxima. The book is invaluable to persons suffering

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Beton, weekly.

Medium and Daybreak, London, Erg., weekly.

Olive Branch, Utloa, N. Y., moothly.
The Shaker Manifesto, Shakers, N. Y., moothly.
The Theosophist, Adyar. (Madras,) India, monthly.

Light for Thinkers, Atlanta, 6s.

The Mind Cure, Chickno, monthly.

BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field.

Pamphlet form. Price 10 cents per copy.

For sale, wholesale and retail, by the Extra
CAL PURLEMNING HOUSE. Chicago.

ANTI-SPIRITUAL CHRISTIANITY.

A DIALOGUE

By "ALIF." For sale, wholesale and retail, by the RELL CAL PUBLISHING HOUSE, Unleage.

SEXUAL PHYSIOLOGY.

A Scientific and Popular Exposition of the Fu Problems of Socialogy.

Clock 12mp, 204 pages. Blustrated, Price \$1.00; po This justy popular work, conveying such a large amous valuable information, has siresty passed through thirty tions, and is having an extensive sain. For sale, windows and retail, by the Statesto Pr Call Puntamine House, Chicago.

Listen to Your Wife.

The Marthester Guandtan, June 8th, 1883, sage

At one of the "Windows" At one of the "Windows" Looking on the woodland ways! With clumps of rhododen troms and great masses or May blossoum"! "There was an interesting group
It included one who had been a "Cotton spinner," but was

Paraignediti
That he could only bear to lie in a reclining posts:
This refers to my case.
I was draw Attacked twolve years ago with "Litary"

(A paralytic disease of nerve fibre farely ever cured) and was for several years barely able to get about. And for the last Five years not able to attend to my bi

And for the task give years not not seek, although Many things have been done for me.
The last experiment being Nerve stretching.
They reary and was voted that the Home for incuration! Near Monchester, in May, 1882.
I am no "Advocate"; "For anything in the shape of p And made many objections to my dear wife's constant urg log to try Hop littlers, but finally to pacify her...

Consented!! I had not quite finished the first bottle when I fell's change come over me. This was Saturday, November 2d. On Sunday morning I felt to strong I said to my room companions I was sure I could

" Waik!

So started across the floor and back.

I hardly knew how to contain myself. I was all over the house. I am gaining strength each dar, and can walk quite aske without any
"Site."

Or Support.

I am now at my own home, and hope som to be able to sarr my own living again. I have been a member of the

Manchester
"Hoyaj Exchange"
For nearly thirty years, and was most heartily congratulated on going into the room on Thursday last. Very gratefully
John Blacksten. MANCHESTER (Eng.), Dec 24, 1888.
Two years later am perfectly well.

Prosecute the Swindlers!!!

If when you call for Hop Bitters (see green cluster of Hops on the white label) the druggist hands out any staff called C. B. Warner's terman Hop litters or with other "hop" name refuse it and shun that druggist as you would a viper; and it he has taken your money for the stuff, Indiet him for the rand and son him for damages for the swindle, and we will reward you liberally for the conviction.

I.AKE GENEVA SEMINARY, GENEVA, Watworth County, WIS. A Co Christian School and Home. Unequalled for those of true womanhool. Sanitary conditions perfect Opens in

KINDERGARTEN INSTRUCTION.

CROTON MILITARY INSTITUTE. CROTON-ON-HUDSON. FRANK S. BOBERTS, Pri

LICHT.

A weekly Journal for Spiritualists and other students of occult Philosophy. Published at 16 Craven St., Charing Cross, London, W. C., England. Price, postpaid, \$2 per an num, in advance. Subscriptions taken at this office.

Light for Thinkers.

O. W. KATES Editor. Price \$1.50 per annum.

LONDON AGENCY

Religio-Philosophical Journal,

THE ROSTRUM.

A. C. COTTON, Manager and Assistant Editor.

etnightly journal devoted to the Philosophy of Spirite Liberatism and the progress of Humanity. Samp free, Subscription S1.00 per year. Address A. COTTON. Box 254, Vineland, N. J.

PSYCHOMETRY.

THE MANUAL OF PSYCHOMETRY

Is just published, a volume of 500 pages. Price \$2.00 and postage 16 cents. He mit to the author for copies.

DR. J. R. BUCHANAN. 29 Fort Avenue, Boston.

DR. JOS. RODES BUCHANAN.

I Show giving attention to the treatment of chronic diseases, added by psychomistric diagnosts and the use of new semicities discovered by himself. His residence is not been medsievated, healthy and picturesque location in Boston, and hecan receive a few invalids in his family for medical dam.
Milk. BUCHANAN continues the practice of Fsychomestrafull written opinion, three dollars.

SARAH A. DANSKIN,

During fitteen years past Man. Danker's has been the pupil of and medium for the spirit of Dr. liven), Russif. Many cases the property of the first person of an elicitance, and Dr. Kunsh treats the case with a scientific skill which has been property of the first person experience in the world of sufficiences of principles.

THE AMERICAN LUNG HEALER

Prepared and Engentized by Str. Sanatim.
is an unfailing, removing for all diseases of the Threat and
Lungs. Transcritz of Conservation had been carefully if.
Price 12.00 per bottle. Three bottles for 26.00 Address
SARAH A. DANNEN, Baltimore, Md. Pest Office Monge,
Orders and remittances by express payable to the order o
Sarah A Danskin.

Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great invery and most potent curalive agent. Nearly all forms of Messase Rapidly Stauppear Under Test Influence when properly administered. All who try them are delighted with the effect. Thousands of our best climan can bestly to that great curalive properties. Try them at once and judge for yourself.

ELECTRICATION A PRECIALITY. The Electro-Thornal Bath. or great by us, is par excellence in Nerview Open for London and Cont. for London and London a

SUPERB OFFER.

A First-Class Weekly Paper.

the CHICAGO WEEKLY JOURNAL one year for 820,00

EVERY MACHINE WARRANTED FOR 5 YEARS.

Chicago Weekly Journal

SAMPLE COPY

JOHN R. WILSON,

PUBLISHER, Chicago Evening Journal,

VIEWS OF OUR HEAVENLY HOME.

By ANDREW JACKSON DAVIS.

year, and will take few time were truly properties of the properties of the troubspector surprise properties of the prop

SPECIAL DISCOUNTS to Churches, Lodges, and Sunday-sch-

The very best in the market, including the celebrated DECKER BisCos. Plane, the MATHUSHEE and ENTEY Planes, necessparable ENTEY ORGAN, and cheaper Planes and Organs—all at lowest priors for each or on time. Call and see write for Illustrated Catalogue and terms before buying.

ESTEY & CAMP, 203 North Broadway, ST. LOUIS.

PILLOW SHAM HOLDER.

T MIL Are making money rapidly with this article. They are wanted in every house. The agent calls and sake permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50.



\$1.50 \$1.50



It is positively better fram any other holder. An absolute form the good points of all Heiders, and the had points of monotoned. Their follows the frest that it has to large Coll the TO Coll Their follows the frest that it has to large Coll the TO Coll Their follows the frest that it has to large Coll the TO Coll Their follows the fresh that the follows the follow riy adjustable to any bed and any paif of chance, the fraction of the position when on, and will not fall doing at his dobard at fight, and arread them naturally seen the gibe library at reasonable, and some the out teator frame by the resident of the property of the pr

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois

29 Fort Avenue, Boston,

PHYSICIAN OF THE "NEW SCHOOL,

Pupil of Dr. Henjamin Rush.

Office: 481 N. Gilmore St, Baltimore, Md.

no br. re-cent greatly enhanced by his hits green corld of spirits. Application by jetter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

DR. SOMERS'

A First-Class Sewing-Machine,

The same Machine, but with half cubinet case of black walnut, eight drawers and drop leaf, and

159 & 161 Deaphorn St., Chicago, Ill.

A STELLAR KEY TO THE SUMMER-LAND

WEATHERLY'S CATARRH REMEDY. MICHIGAN CATARRH REMEDY. Simple in its application, yet of circumstance and a pay other part of the universal disease can be cured more easily from May to O-clober than at any other part of the universal disease can be cured more easily from May to O-clober than at any other part of the universal of the continuous decreases. If your

will become new sciences by enlargement; psychology will be revolutionized and the whole paim of social thought be changed.

A very prief review of the situation will show that we are at the beginning of a great intellectual revolution; in which Spiritualism and psychometry will change the entire aspect of intellectual civilization. The leading element of every national civilization is the religion which lays the foundation of social order, and dominates in literature as well as in life. If you change the religion you change the national destiny.

If the Saracens had not been defeated by Charles Martel in 732 (1,153 years ago), Europe and America might be to-day living under the crescent instead of the cross, with Mecca as our shrine instead of Calvary, and Mahomet as our prophet instead of Jesus, with polygamy established, and the distilleries suppressed; and the terrible robbery and slaughter of the innocent in Mexico and Peru under the power of Roman Catholic Spain would never have occurred, for a thousand years ago the Saracen empire was further advanced in civilization and humanily than our Christian ancestors. But the Saracen shehonored woman, and for that reason alone their empire fell before the Western nations that honored woman.

The revelations that came by Jesus and

alone their empire fell before the western nations that honored woman.

The revelations that came by Jesus and Mahomet have changed the face of the world in Europe, Asia, Africa and America, for their power was carried to the end of the earth, even more by the soldier than the priest. But the day of that military devastation is coming to an end, and henceforth science is to take the place of the sword.

ECCLESIASTICAL POWER.

The whole future of ecclesiastic power, which has been surrounded by cannon and glittering with bayonets, is destined to dissolve in the light of science, and the national churches already disestablished in Ireland, utterly dismantled in Mexico and South America, will be disestablished in England. France, Germany, Spain, Italy, Austria and Russia, leaving man everywhere in free relations to heaven and his own conscience. All this will be accomplished by the power of Spiritualism and psychometry, which demolish the entire foundation of every ancient orthodoxy.

Spiritualism and psychometry, which demodish the entire foundation of every ancient orthodoxy.

The sole foundation of the orthodoxy of the churches is the traditions of the past, preserved in what are called the Scriptures, books written by no one knows whom, when or where, describing events located in the dim twilight of history—so dim that overskeptical minds doubt the very existence of the saints whose names are recorded; and faith in the marvelous events narrated is slowly dying out, not only among scientists, the majority of whom no longer believe in the Bible, but in the heart of the Church itself; for the most progressive literature of the Church; is thoroughly skeptical. And scientific leaders have sunk so low down in the guif of materialism that scientists generally don't know that they have souls, but think with Tyndall that matter and motion are all, and even the president of a philosophical society at Washington; Dr. Woodward, who is sufficiently enlightened to believe in a vital principle, says that, "However much the mind may long for immortality, neither philosophy nor science affords any foundation of proof upon which it may rest," and this in a world which has never been without returning immortals to communicate with friends. Verliy, the stubborn blindness of pedantic scientists is as agreat today as it was in the days of Gallieo.

PSYCHOMETRY SETTLES DOUBTS.

PSYCHOMETRY SETTLES DOUBTS.

In the midst of this doubt and intellectual chaos, psychometry can settle all doubt by bringing us positive knowledge. As telescopes explore the starry heavens, psychometry explores ancient history, and is competent to tell us the character and career of every personage whose name appears in the Christian Bible or in any other Bible. The origins of religions and the comparative merits of various religions are thus weighed in the scales of science, and not only do we learn the true character of the heroic and martyred founders of Christianity, but we may learn direct from them their true sentiments as they live to-day after eighteen centuries of progress in the living University, and learn, too, how deeply they deplore the perversion of their sublime teachings by the Church. PSYCHOMETRY SETTLES DOUBTS.

and learn, too, now deeply they deplore the church.

I am to-day as certain, by psychometry, of the true character and sentiments of St. John the believed, and St. John the Baptist, of their actual lives in Judea and their present lives in heaven, as I am of the existence and principles of Geo. Washington. The noble teachers and martyrs of the past are revealed by psychometry precisely as they were, and as they are. They are all accessible to psychometric exploration, description and communication of their views. They urge me onward in the work I am doing, and they promise me that the truths I am proclaiming shall never be crushed, but shall go forth and all around the globe, till every head shall bow to the truth. In this day of emancipation and democracy, we all may have access to the higher realms of life, or in the words of Theodore Parker:

"We as well as the old prophets can have communion with the departed. Christ reveals himself directly to us as much as to Paul and Slias, Peter and James. The Spiritualists are the only sect that looks forward and has any new fire on its hearth."

and has any new fire on its hearth."

ANTHROPOLOGY.

The truths to which the brave and holy men of old gave their lives, are now more fully illustrated and confirmed by the science of ANTHROPOLOGY, which reveals the operations of the soul in the brain and body and the laws of communion between the spiritual and material worlds. Science confirms, enlarges and illuminates religion, and illustrates the laws of the grand miracles by which religions have been enforced. Psychometry affirms and proces all that is true in ancient doctrines; and in the possession of such telescopic revelations as these, what need we care for ancient manuscripts, for each trace, we are for ancient manuscripts, for each of some content of the c in ancient doctrines; and in the possession of such telescopic revelations as these, what need we care for ancient manuscripts, for revised translations, or for explorations in Rgypt, Palestine and Nineveh, when we may know ten times as much by direct psychometric exploration; for, to the all-seeing eye of psychometry, all history is an open volume, easily read; all geography may be explored, even where the foot of man has never trod; and I could to day tell the scientists and arctic explorers what they will find when they reach the North Pole, which, so many have died without finding. When they do find it they will find the greatest marvel—on the globe, a land within the arctic circle free from leebergs.

THE BIBLE A PRIMER.

The establishment of psychometry throughout the world is the beginning of the adult maturity of the human mind, alike in religion, allows and in government. The religion of the christed world to day is derived from the state, and each church has its own insulation of the Bible colored to suit its

own creed, and the greatest of all questions to the theologian is, which is the true translation. But in the coming day of psychometric civilization, such questions will be forgotten, for the Bible will be recognized as the primer, the child's book of the infancy of human enlightenment. It will be carefully and reverentially laid upon the shelf among other objects of profound historical interest and affection. On that same shelf will rest those gorgeous baubles, the crowns of Godanointed kings that ruled and ruined the world by Divine right, and the rusting sword, then sheathed forever in peace, that once flashed in all lands and carved the sensitive bodies of millions of men; and on that same shelf will rest the keys of the Bastile and all other dungeons that once held the suffering and dying soldiers of liberty, martyrs of religion and martyrs of philosophy. For then there will be neither dungeon nor gibbet, nor crown making, nor frowning fort, nor standing army in an emancipated world.

That day may be far off, but in the order of vistanding army in an emancipated world.

That day may be far off, but in the order of vistanding army in an emancipated world.

That day may be far off, but in the order of vistanding army in an emancipated world.

That day may be far off, but in the order of vistanding army in an emancipated world.

That day may be far off, but in the order of vistanding army in an emancipated world.

That day may be far off, but in the order of vistanding army in an emancipated world.

The day may be far off, but in the order of vistanding army in an emancipated world.

That day may be far off, but in the order of vistanding army in an emancipated world.

The day may be far off, but in the order of vistanding army in an emancipated world.

The day may be far off, but in the order of vistanding army in an emancipated world.

The day may be far off, but in the order of vistanding army in an emancipated world.

The day may be far off, but in the order of vistanding army in an emancipated world.

Th

wise nave ever believen in the wise? and obeter age that is coming. I will quote the lauguage of one of the noblest men that ever
appeared in Boston, the Rev. W. E. Channing,
who said:

"I live as did Simeon in the hope of seeing
a brighter day. I do see gleams of dawn,
and that ought to cheer me. I hope nothing
from increased zeal in urging, an imperfect,
decaying form of Christianity. The higher,
cleater view of religion, rising on a single
mind, encourages me more than the organization of millions to repeat what has been
repeated for ages with little effect. The individual here is mightler than the world,
and I have the satisfaction of seeing aspirations after this purer truth."

How different was Channing from the great
majority of the clergy of to-day, for they do
devote themselves to "urging an imperfect
decaying form of Christianity" and "repeating what has been repeated for ages with
little effect." while they care nothing for any
"higher view of religion," even if it comes
direct from heaven. That higher view of religion is coming in all its amplitude through
Spiritualism, which brings the actual presence of the heavenly beings among us, and
psychometry which interprets the thought of
heaven and applies it to the affairs of earth.

Meantime while psychometry introduces us
by clear demonstration into that grand religion, what has been dawning in Spiritualism? It introduces us into a still wider
sphere of terrestrial science, which is so
grandly illustrated in Denton's splendid volume on "The Soul of Things," which shows
that we are to have a new astronomy, by the
exploration of pianetary life, a new paleontology, and in some respects a new geology,
introduced by psychometry, and I must refer
you to Therapeutic Sarcognomy, as showing
the development of medical philosophy and
physiology, which reverse the doctrines of ali
medical colleges in the world at present, and
prove that life does not come from organized
matter, but is an influx—an influx from the
unseen world of life.

But

to an end. ("O star-ered Science hast thou wandered there To bring me back this message of despair?"

"O star-eyed Science hast thou wandered there
To bring me back this message of despair?"

Some of our best thinkers mourn over this
failure. The Rev. Geo. Giffilian says of this
failure of astronomers:

"It seems to us that in this science we are fast approaching a point where we need the guidance
rather of a new Plato than of a new Bacon or Newton. The telescope of Lord Rose has sounded our
present astronomy to its real depth. Few more great
prizes are reserved, we suspect, in that starty see.
We have attained the knowledge that the stars are
old, that they are of one stuff, and that there is no
visible end to their bumbers. What more of any
moment in this direction, by our present methods is
ever likely to be reached by us? It is like walking
through a pine forest of great extent and uniform
aspect; a few miles tire and satisfy us. So now, the
news of stars, stars, stars, pouring in on us in everlasting succession, all like each other, all distant, all
inscrutable and silent, the moral history of all unknown; produces very little effect, and the midnight
beavens of modern astronomy become again as to
the eye of childhood a mighty and terrible pageant
or procession, the meaning and purpose, the whither
and the whence of which, we don't understand,
And we are tempted to say to astronomers as they
prate of their new firmaments and planets and comrets, 'We know something of this long ago, can ye
not give us some light on the meaning of these distant orbs, or read us off some worthy lessons of
moral interest from that ever widening but near
clearing page?" And to cry out to the stars, 'Speak
as well as shine, ye giorious mutse in the halis of
heaven! Shed down on some selected and favorite
ear the true meaning of your mystic harmonics."

"Hieroglyphics traced by the finger of God on the
walls of night, when shall the less the long of day of a true seer lift lisself up to your contemplation;
and extract the heart of your mystic harmonics."

"Hieroglyphics traced by the finger of God on the
walls of nigh

and look with as much hope on the bright foambells of an autumn ocean as on you the froit of immentity."

He calls for a Plato to meet the demands of a deeper science, and psychometry comes forward with mastery of the science of the stars, telling us of a life on the planets similar to our own and of communities in a more advanced stage of civilization. Our souls are lifted to nobler thoughts in contemplating the refluements and beauty of life on Mars and Venus, and in our own long lost Atlantis as seen by psychometry, and as reported by her ancient spirits.

Gildilan calls for a Daniel to interpret the stars, and Denton comes forth, not a prophet, but a philosopher, whose science reaches up to the realm of Divine wisdom. How profoundly do I mourn the premature death of my friend Denton, the bravest, honestest and most profound of contemporary scientists.

As in astronomy, so in all other sciences psychometry extends our knowledge over a far wider horizon. If, then, psychometry illustrates a new religion, new philosophy and new sciences, I need not dwell on its innumerable applications in private life, which are shown in this Manual of Psychometry, to realize that it introduces a new era of higher enlightenment and nobler civilization.

The divine principle of intuition in man which has been so long suppressed and imprisoned by college, Church and State, which the professor, the politician and the soldier have combined to crush by gib-

bets and by dungeons, is enthroned in pyschometry as the leader of nations, the perpetual teacher of science and wisdom; and the free exercise of this divine power in universal progress has been imitated in America already. It is in this glorious work of universal enlightenment and progress by psychometry and Spiritualism that America is to lead the nations, and in this work to which my life has been devoted. I trust I shall have the friendly aid of all good men and women who understand human progress, and the active cooperation of the young who are fitted to lead in such a revolution.

I want to see scores of young men presenting these truths on the piatform, presenting them through our journals, for you must realize that "the pen is mighter than the sword" and mightier than the tongue when wielded well.

It is especially important that enlighten-

wielded well.

It is especially important that enlightening science shall be presented in the universities which are the strongholds of error in which the shallow philesophies of Spencer, Kant, Hamilton, Hegel and Hume are ruling still, and in which over seventy five thousand young men in America and Europe are continually being drilled and confirmed in error, and as fast as we cultivate a garden of divine truth, it is checked and blighted by a hoar frost of materialism from the universities.

and as tast as we cultivate a garden of divine truth, it is cheeked and blighted by a hoar frost of materialism from the universities.

To change all this, to introduce the new enlightenment is a far greater and nobler work than the Protestant Reformation, and I hope to see young men consecrate themselves to this work. It is a grand and holy work, for when the world is led onward by psychometry, it is the divine element in man which is the leader, and the voice of psychometry is the voice of God as nearly as it is ever heard on earth, for it is competent to bring us truth from the most sacred realms of the upper world. This exploration of all knowledge by the Divine power in man is the career of unlimited progress, in which I trust America may lead the world, and it is the most brilliant portion of the mission of America.

And now that this mission is to be assumed by which our liberty shall enlighten the world, it is eminently proper that a colossal statue shall be erected in the harbor of New York to illustrate "Liberty Enlightening the World," for its constructors have "builded wiser than they knew," and the enlightenment that is destined to illuminate the old world is not merely the light of political liberty,—the liberty that lays the old walls and towers of despotism in the dust, but the undying light of heaven that comes with the foil maturity of mankind, and builds the paradise of man on the rains of the past.

In reply to a question at the conclusion of his lecture, Prof. Buchanan briefly explained how and why psychometry would become the leading element of civilization, as psychometric talent was diffused throughout the world, and there were more than a hundreithousand in the United States who would yet be taught to exercise their powers and would be competent by their intuitional powers to give in a superior manner that counsel and direction in all things for which men now resort to the learned professions.

NOTES FROM ONSET.

To the Editor of the Betigto-Philosophical Journal:
One year ago to-day, Aug. 8th, the spirit of Dr. Isaac P. Greenleaf passed to the higher life. The friends of the Doctor (and his remaining family) met at his late home in the evening to pass an hour in his memory, and to extend the hand of sympathy to the household. President Wm. D. Crockett called the meeting to order. After stating its object in appropriate remarks, he requested that the Doctor's favorite hymn might be sung,

"Neare. Mr God, to Thee."

appropriate remarks, he requested that the Doctor's favorite hymn might be sung.

"Nearer, My God, to Thee."

The friends all joined in singing, Mrs. Mary E. Wailingford ac companying them upon the Doctor's family organ. Remarks were made by Mrs. M. S. Wood, of Onset, Mass.; J. J. Morse, of England; W. W. Currier and Mrs. E. L. Currier of Haverhill, Mass.; Mattie H. Chamberlain and Charles W. Sullivan, of Boston, Mass. Mr. Sullivan was then controlled by the Doctor in a very forcible manner, bringing out many fine characteristics of his earth-life, speaking in his peculiar style, and giving words of cheer and council. We felt that the Doctor was surely with us on this occasion. Sunday, Aug. 9th, 1885. To-day will close the regular camp meeting of Onset Bay Gröve Association for 1885. The morning opens bright and fair. Taken altogether we have had the most successful meeting of all the nine seasons—largest attendance, the best speaking, and unbounded satisfaction to all that have visited the Grove. The new steam raitway has proved itself to be the right thing in the right place, landing the multitude in the grove free from the dust that the old fogy coach has alway treated the passengers to, just as though a good covering of dust was a part of the bill of fare. The civilized railroad train has a bill of fare minus dust at Onset. All the trains of the Old Colony from Boston to Wood's Hall and Provincetown brought fall freights of passengers, also the steamer Monohansett from New Bedford. Careful estimates place the number in attendance at the grove to-day, at 10,000.

The Band Concert from 9 to 10 A.M., was one of the best selected programmes ever per-

at 10,000.

The Band Concert from 9 to 10 A.M., was one of the best selected programmes ever performed at the grove and was heartly applauded.

At 10:30 o'clock, President Crockett called At 10:30 o'clock, President Crockett called the meeting to order and after singing by the Onset Bay Quartet, Prof. Frank E. Crane at the organ, J. J. Morse, of England, was introduced and spoke, taking for his subject, "Man's Value to God." Mr. Morse spoke nearly in hour, a vast audience giving him the very closest attention. The arguments went to prove that God and man were both spirit—que and the same, hence there could be no separating of the one from the other, man being apart of God, the whole. At the close of his lecture, Col. S. P. Kase, of Philadelphia, Pa., was introduced and in a At the close of his lecture, Col. S. P. Kase, of Philadelphia, Pa., was introdused and in a clear and concise manner related his early experiences in Spiritualism in company with the late Abraham Lincoln in the city of Washington, D. C., in 1862.

The multitude seemed to increase until at 2 o'clock P. M., when the vast auditorium was literally packed, and thousands were standing around the seats, every seat on the large speaker's stand being occupied.

The Middleboro Band, by request, closed their band concert with "Dream Face Waltz," introducing a chorus of male voices in the song.

"Sweet dreamland faces.

"Sweet dreamland faces.

"The effect seemed to electrify the vast audience, bringing out rounds of applause.

President Crockett, then introduced A. B. French, of Clyde, Ohio, as the speaker of the atternoon. Mr. French read a poem entitled, The Three Saints, representing three of the world's men, who never had time to consider whether they had been saved or not, but

who were ready to answer the call for help to save the lives of others, even at the risk of losing their own. After singing by the Onset Bay Quartet, Mr. French spoke for an hour, taking for his subject, "The Religious Progress that Seems Visible on Every Hand." It was a bold contrast of religious, political and agricultural ideas, or ancient and modern times, showing what the people had one grown, and what they were accepting in place of the old. He had very little sympathy with or for those persons who still cling to the old fossils that he termed fogies. The man who still clings to the sickle and threshing flale, because his father used them, instead of the reapers and threshing machines of the present day, you can set down as an old fogy. The man who risks his salvation on vicarlous his father did, you can write down as an old fogy also. The man who will still cling to the old stage coach for travel, instead of the steam-railroad parior car, with its attendant civilization, because his father did, you can write down as an old fogy when the did fogy. We have had this illustrated at Ouset during the last month to perfection. We have had a few prejudiced cranks and old fogy coach owners, who could see nothing higher or better than to ride through the heat and dust, in one of these same coaches that are only sypropriate to remove the last remains of all that is mortal to some cross-road or hilliside cemetery. These people even, went so far as to apply for an ipjunction on the new steam railway so that they might continue their dusty business, while the people with the brains of the nineteenth century, concluded to ride in, the care. The speaker said that the people had also outgrown that cage of a heaven. The people have learned that honesty, truth, justice and mercy, the attendants or happiness, meant condition and not place.

Mr. French's word-pictures of the world where every human being shall live for the best good of the whole, was beautiful to contemplate, whether it is over realized or not. At the conclu

order, and then called for the hymn,
"Home again from a foreign shore,"
sung in honor of J. J. Morse and family on
their return to this country from England.
J. J. Morse respended in a fitting speech for
the occasion. Charles W. Sullivan made a
retrospect of his eighteen years in the spiritual cause, and the fulfillment of the promise
made to him by the spirit friends of a house
and land, the fulfillment of which we were
now all enjoying. The writer congratulated
friend Sullivan upda the success of his new
home and in behalf of those who had contributed, asked him to accept the slight token
in the spirit of brotherly love with which it
was offered. In accepting the offering, frien
Sullivan said words failed him, but while
"The acceptance of the state of the state."

"The angels are hovering around."

well chosen sentiments, closing by asking for three cheers, which were given with a will. Music, song and dance were in order until we all bade the household good night, and wished happy reunions under the spacious roof might be our lot to enjoy.

W. W. CURRIER.

Onset, Mass., Aug. 11, 1885.

Professor Milne has been making experiments in Japan encouraged by the government for the pulpose of studying the effect of earthquake movements, which he produces artificially by subterranean explosions of dynamite and the dropping of heavy weights from a great height.

The temples in Dahomey are almost entirely built of human skulls.

CASSADAGA CAMP-MEETING. or of the Beligio-Philosophical J.

Since my last ietter we have had lectures by J. Frank Barter, Mrs. H. S. Lake, Lyman C. Howe, and to-day J. W. Fletcher occupied the platform. The attendance is daily increasing, and promises to be large for the next two weeks. The discourses have been fine, and have met the approval of strangers coming to see what Spiritualism is like. The tone of Spiritualism to-day is conservative yet radical; firm but charitable, and is more constructive them iconoclastic. This is as it should be. No cause which alms merely to destroy can have more than a brief existence. It is the builders, not the destroyers, that elevate the world, and lead men onward and upward to higher ideals.

Considerable warmth was generated at a conference one day by the remarks of an exulinister, who made some very extreme and uncharitable, not to say unjust criticisms upon the Church. Remonstrance was made against such treatment of an organization which has played an important part in the development of the race. It was declared that aithough the Church as an organization has been guilty of many crimes, though that hame of truth, yet it has done much good indeveloping the spiritual nature of man, and should not be blindly condemned. It is a fact worthy of note that some of the bitterest and most intolerant enemies of the Church are ministers who have left their pulpits. Having for many years believed that there is no good outside the Church and no evil inside, they now go to the opposite extreme of declaring that there is no good in the Church and no evil outside. Such must remember that true Liberalism consists not in mere change of opinion, but in mental and spiritual growth, the development of that spirit which can look broadly upon all things, be firm in truth, charitable toward error, and which respects the opinion of every man, however mistaken he may seem to be. True Liberalism is injured more by injudicious friends than by its most bigoted enemies. Many skeptics come to the camp grounds for the purpose of investigating the benomena. A wi

A Baptist church at Park River, in Dakota, has devised a new scheme to raise money. A liberal member donated a large tract of land to it, and the people got up a plowing bee. Next season the church will have seven thousand bushels of wheat if the weather is

In Austria 3,000 women are employed in the railroad service, getting from \$15 to \$30 a month. propitions.

Detroit was founded by the French mis-sionary and explorer, Cadilac, in 1701.



and thus removes the cause.

CUTICUSA, the great Skin Cure, instantly allays Itching and Inhammation, clears the Skin and Beath, heals Uteers and Sores, and restores the Hair.

CUTICUSA SOJ, an exquisite Skin Beautifier and Tollet Bequisite, prepared from UUTICUSA, is indispensable in treating Skin Diseasee, Baby. Humors, Skin Bleenishee, Chapped and Gily Skin.

CUTICUSA BENEFITES are absolutely pure, and the only infallible Slood Purifiers and Skin Beautifiers.

Sold every where, Price, Outlears, 3G center, Son. 35 center.

Bold every where. Price, Cutleura, 50 cents; Soap, 25 cents. Besolvent, \$1. POTTER DRUG AND CREMICAL CO., BOSTON.

EWBLOOD

NO PATENT MEDIGINE Roperson with healthy
Real fresh, good blood and save doctor and medicine bills. We do not believe in making

Believing this to be our duty, we will send, on receipt of 20 cents in 2 cent postal stamps (simply to pay the expanses of savertising and postage), a prescription, which can be prepared by any contains will cost but little. This compound produced in a short time a most appetite, new blood and its natural consequence. Now Reach and Life. THE MILDIES MEDICINE CO., 224 M. Status St., Ohicago, ille-

VOL. XXXIX.

CHICAGO, AUGUST 29, 1885.

No.

Beaders of the JOURNAL are especially requested to mu in items of news. Don't say "I can't write for the reas." Send the facts, make plain what you want to y, and "cut it short." All such communications will be properly arranged for publication by the Editors, olices of Meetings, information concerning the organ-ation of new Societies or the condition of old ones; overments of lecturers and mediums, interesting inci-mits of spirit communion, and well authenticated ac-curate of spirit phenomena are always in place and will published as soon as possible.

CONTENTS.

ST PAGE —Spiritum Democracy.—An Inspirational Lec-ture Defirered at Lake Pleasant Camp Meeting, Augus 9, 1885. by J. Clegg Wright.

COND PAGE —The "Lort Continent." The B nal Temple as a Work of Art. Open Vision. Fine Trance Speaker Wanted?

THIRD PAGE.—Woman and the Household. "For Sake," Magazines for August not before Menti Partial List of Magazines for September Received. Mis

URTH PAGE.—Lake Pleasant Notes. The Microscopes a Factor in Diagnosing Disease.

IFTH PAGE.—Shallows—Shadows. "For Christ's tieneral Items. Georgal News. Miscellaneous

IXTH PAGE—Idolatry. Nemoha Camp Meeting. A Ma-terishized Hole. Religious Intolerance and Spiritualism The Opinion of Dio Lewis. Witcheraft in the West Indies A Ghost in the Car. Psychometry in Literature. Ance doors of Mormanism. The Dirinity of Jesus. Notes and Extracts on Micollaneous Subjects.

EVENTH PAGE —A Haunted House in Dubits
filt 'Im Again;" Misselsageous Advertiseme

EIGHTH PAGE.—Spiritualists—Jesus. A New Boston respondent, Cassadaga Camp Meeting. Notes from O Miscellaneous Advertisements.

SPIRITUAL DEMOCRACY.

AN INSPIRATIONAL LECTURE Delivered at Lake Pleasant Camp

Meeting, Aug. 9, 1885, By J. CLEGG WRIGHT.

Reported for the Religio-Philosophical Journal 1

lent, Ladies and Gentlemen:

Mr. President, Ladies and Gentlemen:

It affords me great pleasure to meet you here, especially so, inasmuch as we are here with a common interest. Life is a strange thing; and, when seen in its totality, the strangest of all; but we never see life in its totality. We only see it phenomenally. You are here to day; you will be elsewhere tomorrow. Life is change, and changes have come. Episodes have passed away singe we last saw you here two years ago.

To-day the Nation mourns. A great tragic drama has been completed. Democracy has put the top-stone ugon the heroism of union and liberty. Death, the last scene, has come, and the hero of the hour lies sleeping enshrouded in the love of a liberalized thought throughout the world. Strange things happen. They are strange because the constitution of them is unknown. I feel pleased to meet you this morning, not because that event has happened, but because to-day is a mingling together of the spiritual forces which are unseen to you. There are modes of being. There are intelligenced—personalities outside of your sensitions, Man in all ages has been trying to understand these intelligences, to comprehend these forces and each hypothesis or lags has formed a dispensation. Each dispensation has defined a civilization. Evilizations like men, like nations, come and go. Beneath all civilization there is a sentiment, and it is a religious one. The history of the development of the thought of immortality, would be a history of civilization; and when we know the religion of a man, we can sum up his work to mankind. When a man has a religion or no religion, we know him. We can measure him and his worth to the world. When a Nation has a religious idea we know the worth of that Nation to civilization. Its power, its genius, its creative energy, its constitutional vigor, its political justice we know. The religious idea is the central idea of civilization.

I want this morning to put the question, have you as spiritual philosophers, a religious idea which is calculated to be a centr

I want this morning to put the question, have you as spiritual philosophers, a religious idea which is calculated to be a centre, a primal idea around which the genius of humanity can centre? which can be an inspiration to poetry, to art, to literature and to science? Have you something that can stir the heart of mankind? that can provoke the enthusiasm of veneration, and cause the civilization, the justice, the liberty of the past to fade? If you have no such sentiment, you have no business here. Civilization does not want you. If you have not something valuable to contribute to the knowledge, to the power, to the ruling capacity of this world, you have no business here. If you are not better, if you have no thought which is higher, if you have no truth which is dearer to mankind than any idea the world has had before, you have no right lere. [Applause, There is only one right I know of, and that is the right of the highest. A man rules by the superiority of his idea. Tyrants, represent no idea. Democracy, the belief in humanity, is an idea. Do you represent humanity, is an idea. Do you represent humanity in the totality, the humanity of earth and the humanity of heaven—the whole of 11? Are you ready to concest to every man the dignity, the glory, the individual sovereignity which belongs to

personality? If yea, you are in advance of the world. If you have not this humanitar-ian sentiment, you have no business to pre-tend to be leading the progressive idea of the

A RETROSPECTIVE VIEW.

I aver that modern Spiritualism is in advance of anything which has touched the world in the past. But before I elaborate that idea, I will make a retrospection to some of the great, leading ideas which have made the civilizations of the past. I will commence only retrospection within the confines of authentic history, when settled forms of government, jurisprudence, literature and art had found a place of recognition. In surveying the beautiful and classic civilization of Greece there is at its basis a religious thought, and it is this: That there is in the affairs of meñ an interference by divine agency. The thought was divided up in polytheism, yet behold the civilization which arose upon it. What a magnificent thing in a thousand years it grew to be. It made an inspiration that touches the ideal of beauty to-day. It takes a thousand years to make a Homer, and the scintiliations of that genius are felt over the hill tops of time to-day. Where can you find an imagination, an ideal, a sublimity, to surpass the classic inspirations of antiquity? It arose on polytheism. It entwined itself around the devotion of ancient thought. Around the temples dedicated to the ideal of the time arose the ethical system which controlled the valor, the enthusiasm and sociology of those ancient days. The orator swelled with the sentiment of liberty and justice, touched the heart-strings of men to-day. The fidelity of oratory was as complete under the regime of those times as now. That civilization in the law of growth shot up, and the military hero, always the companion of the ecclesiatic and of the theological order, made other possibilities for philosophical and religious advancement. Polytheism can never one again in this world. It is finished. It is done. Civilization never retires. It wanders. It rolls around the world, but it is never to be extinct in this world any more. When ideas have had their day they are thrown on ore side, and can never be of civilization in the streets of Boston, he would be denounced as an imposto

of death and despotism came the beautiful spirit of the reformation.

If God, the theologian, had ever a chance to be a blessing to the world, he had it then. But the god of the Dark Ages was a curse. Let me explain. I do not mean that the beautiful and sublime power of Nature is a curse. I do not mean that that power which lies behind that tree, and which is the effusion of consciousness. I do not mean the seraphic and divine presence in Nature was a curse; but I mean that despotism which stood behind the papacy; that despotism which stood behind the interface and the superstition of the Dark Ages is a curse today, and was a curse then. [Applause.] With the coming of the reformation Christianity was reformed. The period of unity had come to an end

THINKING ALIKE.

THINKING ALKE.

There can never come a time in the intellectual life of this world when men will think alike; when men come to a period that they think alike, the intellectual machinery of this universe will have lost its equilibrium. Men can never be dragooned to think alike. It would be death. When men can differ there is growth. There is no growth without friction. There is no growth without a contest. Life is a battle. Nature is a

slaughter-house, and without that great friction, that great struggle, you could not grow. To get away from the follies perpetrated by the colonists in the early history of this country in supplying the labor by imported slaves, they laid a condition which required the cold blade of the soldier to cut out and remove. The soldier has a mission, and your great General just gone to heaven had a mission. He has gone to heaven had a mission. He has gone to heaven with a soldier's glory. I do not like it. I would change conditions if I could, but Nature means that man should be a fighter.

man should be a fighter.

(LAPPINESS.)

There never ought to come a time in this great universe when man will be happy. If ever man becomes happy in this world, it is time he committed spiritual suicide. [Applause.] As soon as ever you have become happy, what will, you do after that? What empires will you have to conquer? What despots will you have to conquer? What despots will you have to kill? Oh, no! The ideal is not happiness. Look what it led to in the Dark Ages. Heaven was, according to men's way of thinkling then, a place of happiness and glory. God was going to make the-world happy. It destroyed the dignity and the energy of civilization. It was at war with the law of natural evolution and spiritual development. It cannot be, and every time a nice little pie of happiness was cooked, it was smashed to pieces and knocked from the lips of humanity.

When you attain an Alpine height, you will see another: when you have crossed one ocean of spirit life you will have to cross another. When you have made one triumph over imperfection, you will have to make another. When you have made one triumph more over your intellectual inability, you will have to fight again. It is on and on and on and on and on into the kingdom of the endless. [Applause.]

IMMORTALITY, GOD, MOHAMMED.

on and on. Into the kingdom of the endless. [Applause.]

IMMORTALITY, GOD, MOHAMMED.

Immortality, is a thought too large for me. The soul of a man is a thing too big for my thought. I am going to live. I can not die. Nature says so. My immortality does not depend upon a god; not upon a church. I am an immortal being, even though the Pope of Rome happens to commit suicide. The church can not make me mortal. The church is the concentrated epitome of the decaying eivilizations of the past, [Applause] and its ideas are not for you. You have no compromises to make with it. You have no compromises to make with it. You have no compromises to make with the thing is a science, not a revelation. [Applause.]

And a consequence of this is: You are placed outside of all the God-written books of the world. [Applause.] A civilization based upon a book supposed to have been written by a god is a false civilization. God never wrote a book. He couldn't. [Applause.] The onus of proof lies with those who allege he can.

In the 6th century, in 570, came Mohammed, the possibility of his time, the epitome of his age. Mohammed could never come again, any more than Jesus. There can never be a prophet again in this world who can speak by the authority of God. He was the last. Martin Luther claimed to be a reformer. Had he lived in the 7th century he would have claimed to be a prophet; but prophets are dead now. Their age can never return. The revolutions of the wheel of nature has sent the prophet down into tophet. [Laughter.] He will have no resurrection, labeled as a bottle, which can never more be taken down in the apothecarty's shop of nature. Yes, the day of disintegration came. Unity of thought was split by the reformation; and what do you see to-day? You see this little church and the other little church. God is a Baptist. God is a Wesleyan. God is an Episcopalian. God is a Unitarian. I do not know what God really is when I look at the civilization of the 19th century. In its ideas it is rapidly changing. God is a Unitarian. I do not know what God really is when I look at the civilization of the 19th century. In its ideas it is rapidly changing. There is not the permanency of thought to-day that there was in the 11th century. Then the church had peace and unity. Then monothelsm or the despotic character of the god-idea was finished and complete.

THE REPORMATION AND DEMOCRACY

With the reformation came disintegration; God split up; God dying. You can't help it. These are truths which can not be contro-yerted by the student of philosophy and his-These are truths which can not be controverted by the student of philosophy and history. I am giving you these rapid generalizations because I want to come to something else. The god-idea is splitting up in the civilization of your day. And what is to take its place? I will tell you. In 1776 there happened a great event in this western world. The men of England and of Europe did not understand what was meant by that tremendous evolution of inspiration. The separation of these colonies from the mother country meant something in civilization; meant more than the wars of Alexander; more than the Norman Conquest; more than the death of Sparta; more than the swamping of the Roman world; more than the infusion of Scandinavian civilization into the thought of Europe. It meant a re-formation of a gigantic character. It meant a re-formation of a gigantic character. It meant a re-formation for humanity, which regresented democracy.

The contests and the controversies of to-day are not by the religious orders, are not between the Baptist and Wesleyan; not about baptism; not about the trinity. Who cares for these controversies now? They talked about these things in the last century was made up of these things. No more of them. You can never have another Butler or another Warburton. The theologicals of that time are dead and

gone. Ilke the Jesus, like the Mohammed of the past, like the weird the blozians of Puritan in thes. There can never be another Puritan in this world. He has filled his niche and gone. Then when the possibilities of the philosophical revolution came to France, there was a wonderful epoch in the history of the evolution of thought. It culidinated in that fire and tornado of blood which deluged the streets of Paris; but before that revolution phenomenal came the revolution philosophical. That which touched the brain of the immortal Voltaire, that which swelled and inspired the genius of Victor Hugo [Applause] was felt in this country, and the spirit of Jeffersonian democracy rolled over the minds of the men of this land. The brain which is ever to grow more beautiful, the rugged, grand brain of Thomas Paine [Applause] quivered for a moment, but in the, full richness of its humanity dashed its liberty-loving power upon the intellects of men, and democracy was born. What did democracy say? To put it strong and plain, these men of America, your forefathers, said we stand on this great continent; these mighty forests of pine, these majestic rivers, these tremendous hills portray the scene of the great civilization of the future. This was an ideal. It was a dream. It could not yet be realized; but they felt this, that they must be free, and they spoke wiser than they thought. They said all men are created equal and endowed with the inalienable right to life, liberty, and the pursuit of happiness. Did they know what they said or meant? Do you? Have you measured that phrase? It is something more than a mere rhetorical turn of a beautiful sentence. It has a meaning and it will have a meaning as the ages roll on. It meant that your forefathers thought that they were great enough that they were great enough to the divine right of kings; and when your forefathers denied God place or mention in the constitution and denied the divine right of kings, they denied the divine right of kings, they denied the divine right of kings,

DEMOCRACY AND SPIRITUALISM.

sworld make a man a slave. It can never make a king without the choice of the people.

DEMOCRACY AND SPIRITUALISM.

And we have attained this in the revolutionary year of 1848. When we attained this its pulse was felt beating in the heart of ensaved Italy. It was felt in Poland. It was felt in England, and it was felt in the throbing, excited brain of Ireland. It has been felt throughout the world. The waves of thought roll over humanity. Some brains can catch them. They take them up and become the men of history. History is but the epitome own Spiritualism of the time, become the men of history. History is but the epitome orn Spiritualism fitted for democracy, democracy fitted to Spiritualism? Think of the idea of a man claiming the power to control himself, to make his own laws, to appoint his own magistrates, his own governors and his own president—appoint his own king? Why such a thing had never happened in the world before 17td, a race of gand for the first time consecrating to freedom the soil upon which you live. It has taken these centuries to make it possible for you to be heard. This is but the british of a great civilization. In that old civilization estimated the control himself, to make the control himself, to make the control himself, to make it possible for you to be heard. This is but the british the religious thought. Your best paintings, your finest specimens of art belong to the religious thought, and your finest powers, your graded emanations of genius are dedicated to the same theological idea.

Thanks to Voltaire, thanks to Victor Hugo, who brought into the world the idea of humanity, who depicted men and women as they live to-day, with throbbing hearts and shell it is the proper time of the past. The conservation of Theckersy; and greateys of the control of the control of the religious thought.

Takyow whether the materialism of science shall triumph over the Epititualism of himmanitarian progrees? To which party do we belong? There is death anythe to be a proposed to the control of the p

unknown, trying to get hold, trying to master it, trying to adjust it and make it the best anchorage of mankind for the future.

Is it strange when modern Spiritualism came there should have come Charles Darwin? When the effusions of that evolutionary thought shall be fairly comprehended and fairly digested by the people of this country, what a strange manifestation of growth will be seen. Then the old creative idea will lie discarded. It will lie like the ancients supposed the old moons lay, in unutterable confusion at the end of the world. There will lie the debris of past civilizations, and the creative idea will be one. The evolutionary ideal will be the ideal of the future. The ideal of inspiration, the ideal of civilization, of social growth, the ideal everywhere, that is a grand and noble thing in the human soul.

SPIRITUALISM, PSYCHOLOGY, SOCIOLOGY.

SPIRITUALISM, PSYCHOLOGY, SOCIOLOGY. There never was an age like this. There never was a century which had so many great men rushed in, thrown in; and it seems sometimes as we look with the unobservant eye that these men stand in isolation. Herbert Spencer stands shoulder to shoulder with Darwin. These two are apostles of a new civilization, the one the apostle of physical evolution, the other the apostle of psychology and sociology.

Spencer stands shoulder to shoulder with Darwin. These two are apostles of a new civilization, the one the apostle of physical evolution, the other the apostle of psychology and sociology.

And if Spiritualism is to maintain its greatness and the holiness of its mission, you must have a correct psychology. This is the great point for you to consider. Have you formed a correct psychology? Do you understand and know how to define the homan mind in relation to organization and not in relation to organization? You need to see the transitional point between a physical and a spiritudi, science. What a theme there! What a mighty problem thi! What a mystery lies in this law of evolution. The evolution of human consciousness I mean. Why, some day men will be talking and trying to reason upon the origin of the soul. We can not talk about that question yet; we are not ready. We are not ready to speculate and dogmatize where we do not know. There is mystery there immersed and buried for a while until the analytical faculties shall be retrospective in intensity and prospective in energy. We can wait for that.

There are present questions for squitton to-day; and one is the rendering of a dorrect spiritual sociology to the men and wohen of our time. Now upon this sociology whil he this great civilization of demecracy to which I have just referred, a sociology which recognizes the immuntability of the laws of nature; which recognizes he man tallity of the laws of nature; which recognizes the present to be the epitome of its antecedents; which recognizes the immuntability, but the present to be the epitome of its antecedents; which recognizes the immuntability, but the present to be the epitome of its antecedents; it making higher and grander conditions. In this new sociology there will be a complete foundation laid for a progressive system of ethics of nature; which recognizes the man of the sociology which recognizes the present to be the conditions and situations in which man is placed, so that it will adjust itself by the

For the Beligio-Philosophical Journal.

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James Reported and Edited by E. Whipple.

LECTURE FOURTH.

THE MOTHER'S FOUNTAIN.

THE MOTHER'S FOUNTAIN.

We wish to acquaint you to-day with a peculiar feature in nature, which existed in our country. Toward the north-western extremity of the continent, among the secondary elevations of Morena, and on the head waters of the Dobreda, was a beautiful valley comprising about 3,000 acres. It was surrounded on all sides by high but gracefully sloping hills. A bland air swept over the undulating plain, and a divine charm seemed to rest upon everything which came within view of the beholder. The stream which traversed this natural park, made its exit into the narrow valley of Alinda, from a narrow vale which was bounded on either side by overhanging precipices. The Alinda in turn opened into the valley of Dobreda, the principal river in that part of the continent. This enchanted spot was known as the valley of the fountains.

Toward the northern extremity of this basin were seven springs, of a very peculiar character. The first was a boiling spring, which threw a column of water 70 feet in height. In close proximity to this was a fountain of very cool water. The five remaining springs also possessed marked peculiarities. One was charged with sulphur. Two were chalybeate, and very invigorating. One was strongly magnetic, readily imparting its property to steel and other metals.

The hot water from the geyser fountain did not fall upon the ground, but into an artificial basin, constructed of marble and cemented with alabaster. From this an underground passage conveyed the water to the Fountain City. Abundayce of water was also applied from a beautifuli little lake that reposed among the hills 300 feet above the site of the town. Its name was Loveta.

The water from the seven fountains was conveyed to a select location in the valley, where a temple was erected, called the "Temple of the Fountain constructed almost exclusively of members of the sacred orders. The fountain constructed from the seven springs, was accessible to that class only, that was invested with sacred functions. Contact with the wa

was accessible to that class only, that was invested with sacred functions. Contact with the waters was supposed to impart special powers.

We have before intimated to you that this land was occupied with two races—the mountain people, and the people of the low lands. The former was the governing class. Now, this governing class systematized all departments of life, so the greatest degree of reciprocity and interchange existed between the various industries and professions. The candidates for each profession were trained by their predecessors to the greatest profesions. The candidates for each profession were trained by their predecessors to the greatest profesions. The seautiful mountain town, this Fountain City, differed from other towns and cities in our country. The people lived in groups. The dwellings were all circular and one story in height; but that story was quite elevated. They were built from a line grained, cream-colored sand stone, which abounded in the neighboring mountains. The stone was all quarried and cut in accordance with an architectural plan before they were transported to the site of the edifice. These group-dwellings were provided with a circular bell-shaped roof, which was covered with slate of diverse colors, and disposed in various figures. A gilded pole rose from the summit of the roof, from which floated a golden emblem with the name and character of the group. The rooms were disposed in the same general form as the exterior of the building; they were all circular. The cooking of food and cleansing of garments were carried on in separate buildings. An immense dinlag hall was beautifully located at the center of the town, surrounded with lawns and fountains. The interiar was tastefully ornamented and completely equipped with all that was essential to both luxury and economy. The labor in this establishment was thoroughly classified and organized. The form of the building was elliptical. The kitchen was placed in the center, above which was a dome that received and conveyed into the

venient machinery was provided to convey the food from the kitchen to the banqueting department.

This valley of Aluta was never subjected to a chilly winter, while it yet enjoyed the pure, invisorating influence of the mountain air. The landscape was one of the most beautiful anywhere presented by nature—a basin surrounded by mountains, whose sides were planted with orchards and vineyards, and whose summits were clothed with perpetual verdure. Nature and art vied to make this one of the most charming spots on earth. It was indeed a site for a Holy City, for a Fountain Temple, for the mingling of sacred waters! A persuasion existed among the partiarches, that all worthy persons who entered this basin of the gods, should receive holy baptisms, that they would become endowed with added powers, that they would become the recipients of a higher spiritual development. In truth, conditions were realized in this valley and its consecrated temple, which are the mighty inflaence over the whole people.

The temple of the fountains was construct-

this valley and its consecrated temple, which exerted a mighty influence over the whole people.

The temple of the fountains was constructed in octagonal form. The first main building was about 400 feet square, and seven stories high. The first story was built of the cream colored sand stone, previously described. Each stone was cut and fitted before it left the quarry. The faces of the walls were disposed in squares, and upon each square a diversity of figures were cut. Upon some the figures of birds and quadrupeds; upon others the figures of grains and grasses. The building stone, moreover, was stained with a kind of coloring matter, known in our country, which was impervious to the action of the elements. This coloring material was also used for pictorial representation upon the walls of the temple, and upon stone tablets. The most important movements of the people—their passovers, sacred festivals, etc., were represented in this manner.

The first story of the temple was about 21 feet in height, and built-entirely of stone. Each succeeding story was less massive, but more ornamental than those below. Above the first story wood and metal were much employed. Successive series of marble piliars rose from the foundation through each story; the second series at the top of the intrictory, and so on to the last series, which rose to the top of the seventh story. Moreover, the walls of each successive story.

were carried in, so as to form a series of terraces. The pillars passed up through the inner termini of these terraces and stood outside against the walls. They were elaborate by carved, colored and ornamented, which contributed much to the splendor of the temple. No windows were placed in the walls, as an admirable mode was employed in those days of lighting from above. In the center a massive column arose from foundation to dome. Around this was placed a curlously wrought circular car or elevator moved by noiseless machinery. In this car people were conveyed to the different stories of the building. Its movement was automatic, seemingly obedient to the will of the operator.

The upper stories were disposed in chambers and sleeping apartments and sumptuously furnished. The highest of all—the seventh story—was consecrated to a very special office. But first we will explain the purpose of the whole community in the valley of the fountains.

This sacred retreat; this paradise of a valley, so secure that nothing unclean could enter, was the home of noble mothers. The

of the whole community in the valley of the fountains.

This sacred retreat; this paradise of a valley, so secure that nothing unclean could enter, was the home of noble mothers. The Fountain of Motherhood of the Patriarchail Order, was here established. Prospective mothers were here brought into the most holy states. Motherhood was reverenced as a divine, a holy condition. When a prospective mother was about to bring forth a child, she became an object of public sympathy, solicitude and reverence. All wealths of art and of mind were placed at her disposal. Her function was esteemed as a privilege vouch-safed by the gods. Hence this golden basin among the hills became the special care of artists rather than of agriculturists. Instead of grain-fields, the grounds were occupied with parks, lawns, fountains and flowers. The most noble thoughts were constantly inspired by scenes, beautiful and suggestive. Boys and girls bathed together in the fountain of the temple, under the eyes of the priest and priestess. Then they were annointed and received the blessing of these guardian's lives. Those children of love, born into that atmosphere of purity, and trained by wise and sympathetic teachers, could not do otherwise than grow up with healthy bodies and pure spirits.

This valley was the home of the Vestal Virgins. They were educated in the temple for the divine office of maternity, which they were expected to fill. Once a month the daughters of the nobles were brought here from the Parent City and region of the Dobreds valley, and such as were selected, were initiated into the sacred sisterhood, and educated for their future office of motherhood. In this manner an accession was made every month to the Vestals from the families of the nobles.

The guardians of the temple understood most clearly all the conditions incident to

nobles.

The guardians of the temple understood most clearly all the conditions incident to the office of motherhood, and hence observed great care in selecting from the noble daughters that came each month for promotion to the sacred sisterhood of Vestals. Only those who were the select of their sex were chosen. Admission to this sisterhood was regarded the highest possible honor, which the Patriarchal Order could bestow. The selections were made at a comparatively early age, and the candidates for the maternal office were conducted through a long course of discipline, enhancing their natural fitness by culture and art. In this manner the ranks of motherhood were filled with daughters from the noble families. Boys were similarly selected and disciplined in all knowledge pertaining to fatherhood.

These children—boys and giris—were brought up together. No distinction was known in the days of their youth. They went together, under theyers of wise guardians, to their baths and to (the swimming fountains. They sported together in glee and spontaneity. From their infancy they were made so familiar with the symbols of sex that no morbid imaginations could find a soil in which to take root. Physical education was considered an essential to perfection of development; hence physiology and all that relates to physical growth, was taught in such a manner by the priest and priestess, that they could not absorb thoughts of an impure character. Nothing relating to the human form divine suggested aught that was indecent or impure, because the people themselves were pure in body, pure in spirit and aspiration. To the priest and priestess, both fiesh and spirit were beautiful and sacred, communing as they did with holy angels and beholding the order of the celestial coarts.

At the age of ripeness, when the physical attributes were blossoming into womanhood, the Vestals were introduced by their teachers more especially into the society of young men. Not far from the temple was a series of buildings, constructed in the most bea

Whenever it was discovered by the guardians, who were ever near and observant, that two true souls were unjud, they were at once rewarded by the presentation of a crown of flowers each, and a home was pointed out to them, a heaptiful arbard costons which of flowers each, and a home was pointed out to them, a beautiful arbored cottage, which embraced the physical essentials to their happiness. Into this home they were initiated by a series of ceremonies too lengthy to repeat here. Once joined their/conjugal relations were never interfered with by any outside party or influence. In this beautiful home the mated pair remained until the period had arrived for the removal of the prospective mother to the temple—to the sacred chamber of maternity.

When first received into Aluta valley the

pective mother to the temple—to the sacred chamber of maternity.

When first received into Aluta valley, the Vestals were clad in white garments. After their initiation into certain mysteries, certain colors were added to the borders of their garments variously colored and ornamented. When prepared for motherhood they assumed the robes appropriate to their sacred office. How they were revered, protected, honored then And how beautiful they were, upon whom the graces sat like a crown of glory. We behold a group of these Vestals in the halls of memory. Their long waving tresses are full of magnetic life. Their glances denote both sweetness and power. Their forms are the perfection of grace and symmetry. Their faces are blooming like the roses. Their motions are elequent, like unto poetry and song.

The circumstances and surroundings incledent to the advent of the infant life we will now detail. We return to the description of those "upper chambers" in the temple. The surroundings were covered with soft and blenden hars. Strains of music came floating through the halls which vibrated to the melody of instruments tuned in the distance. The parameters are not of the surrounding to the eya and suggestive or repose. An ottoman or couch resided or a column and turrade on a pivot, in a position compatible with freedom of, motion and the ministrations of attendants. The walls were alive with beauty. Trateful oders and suggestive surrounding the hall with the beauty of the surrounding to the control of the surrounding the maintenance of the surrounding the maintenance of the surrounding the surrounding surrounding the surrounding the surrounding surrounding the surrounding the surrounding surrounding the surrounding surrounding surrounding surrounding alive the part of the surrounding surrounding surrounding surrounding alive the hours and reverence of her people. It was in the midst on surrounding surroundi

of nobly endowed children was confined to
the mothers in the fountain temple, for in
truth many great and good men and women
were born to noble families in different parts
of the country. The laws of artistic maternity were generally understood, and its conditions frequently realized; but in the fountain
temple it was the effort to realize these conditions in their completeness. It was there
that special aptitudes were wrought in the
offspring, so they were qualified by inheritance to discharge distinct functions in the
public service. The members of the priesthood, and those who filled high stations in
the sacred orders, usually had their birth in
the Fountain Temple: Being born of such
mothers, and into such an environment, their
bodies were endowed with a vigor and elasticity capable of marvelous endurance. Their
nerves were tempered like steel, yet responsive to the finest ethereal waves. Their mental
endowments were in happy balance. There
was no sordid ambition, no selich greed, no
passional grossness, but an active sympathy
with all that was good and noble—a consecration of life and labor to the public good.

Whitsfish are said to be growing segreer in

Whitefish are said to be growing scarcer in Lake Michigan.

The Boston Spiritual Temple as a Work of

The Boston Transcript under the head of Art Notes," treats of Mr. Ayer's Spiritual Temple at considerable length. The article cannot fall to prove of interest to the

cannot rait to give or of interest to the JohnNat's readers and its given below in full:

The "First Spiritual Temple," on the corner of Boyston and Exclets Streets, is one of
America, for that matter—which fifty years
hence will still be looked upon as a work of
genuine, living srt, emanating from the
present century. Trinity and the tower of
the First Baptist Church on Commonwealth
still the looked upon as a work of
genuine, living srt, emanating from the
present century. Trinity and the tower of
the First Baptist Church on Commonwealth
still the still the still still the still,
still the still the still the still,
still the still the still the still the
spiritual Temple, the architects of which are
Messr. Hardwell & Richardson, is a welcome
evidence of young but genuine vitality in
American architects, and of their will unless
ship. It is a most satisfactory example of
the fast developing American style of architecture in its growth and modification from
the Romanesque and Byzantine styles discovered by Mr. I.H. Richardson, and introchanged and individualized by his own artistle personality. If it is less successful in
point of postic feeling than is Trinity, the
Albany City Hail and the Quincy Library,
this is owing only to the necessary process
that the spiritual Temple is establement of the still the still the still the still
security in the still the still the still
security in the still the still the still
security in the st

nevertheless there is a certain something dry and uninspired about the design; it lacks poetry, enthusiasm, romance. How far these qualities are desirable in architecture is a disputed question, since all classic work was devoid of them wholly; but the charm that is so seductive in Trinity or the public buildings of North Easton is wanting here to a great extent. The Spiritual Temple succeeds precisely in the direction in which Trinity falls—proportion and reasonableness. Trinity is unreasonable, badily proportioned, violating, every canon of design, but one of the most truly noble buildings in America, since it is living with poetry and inspiration; while the Spiritual Templa is finely drawn, thoroughly reasonable, admirably proportioned, and—a little, only a little, dry and wanting in inspiration.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomens of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or observed from time to time in private households, or lives. These accounts may record soontaneous phenomens, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depind whoily on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousand of the column of the column

Open Vision.

To the Editor of the Religio-Philosophical Journan:
Julia Brown Dykee is the daughter of Isham Dykes, who lives fifteen miles southeast of McMinnville, Tenn., in the edge of Grundy county, on the road to Beersheba. She is an uncommonly pious, sensible and intelligent girl. She tells her own story with much candor and honesty depleted in her face, that one can not hear her tell it without feeling fully convinced that her story is every word true. She tells me that when she was about ten years of age, she was afflicted for two or three years or more. She had some kind of fite, or, as her folks said, "spells." But she was never, as I could learn, out of her right mind.

mind.

After she had been afflicted a year or more, and was, perhaps, a little convalencent, phenomena occurred that caused greater excitement than any thing that ever took place in that vicinity. She was noticed at one time nomena occurred that caused greater excitement than any thing that ever took place in that vicinity. She was noticed at one time to be looking up very earnestly, as if she was deeply interested. Those around her asked her what she saw. Said she, "Don't you see them?" wondering that they did not see what she did. She saw "a vast crowd of angels, dressed in white." She saw her grandfather: he was sitting in his arm-chair reading his Bible. When he saw her coming, he rose up to meet her, and said: "Well. my little girl, have you come so soon?" She saw quite a number of har departed friends, and knew them well. She had these views every day for a month or more, sometimes several times a day. She thought, sometimes, that they had come after her. Then, she would call her friends around her and bid them good-by, and beg them to meet her in heaven. At one time she said: "All you that expect to meet me in heaven, give me your hand." At another time she said: "It know just how many or you are God's children, and how many are the devil's children." When asked how she knew, she said: "God tells me." So here was not only a heaven of angels all around her, but God's presence was seen and felt as well. During the time this was going on, many hundreds of people, doctors, milusters, farmers, every Gody came to see her from all parts of the country. The house and just, and no one that I ever saw doubted her veracity. A few may have-attributed all to enthusiasm, or, perhaps, the result of a trance state; but this could not have been; it continued too long. She has looked on it ever since as a reality; and very few of those that saw her would think any thing else. I asked her if she really did think that she saw her grandfather, and others of her departed friends. She looked at me firmly, but kindly, and said: "Think so? I know it. I know it as well as I know any other part of the history of my life."

Where is a Fine Trance Speaker Wanted?

Where is a Fine Trance Speaker Wanted!

Mrs. A. L. Lull has concluded her engagement with the society here, and will go to the camp meeting at Delphos, Ottawa County, where she will remain during this month. Letters addressed to her at 725 Mississippi St., Lawrence, Kansas, in care of Mrs. A. R. Shinmons, will always reach her. The society here is made up of all grades of people, mental, social and financial, and, as usual, those most able to donate toward keeping up the expenses of the society, give the leastwhen they give anything. The society, however, gave Mrs. Lull a most flattering testimonial as a lady and as a speaker and medium for spirit communications generally, whether in public or at her home, and from all I have seen and heard when I have been here during the past few months, the testimonial is most richly deserved. Some of Mrs. Lull's platform tests are very fine, and I congratulaic any society in want of a speaker, on the possibility of securing her, whom I regard as the peer of Mrs. Bullene, Mrs. Lillie or Mrs. Brigham.

The camp meeting at Delphos may be expected to be a pleasant and profitable one, as the Sgiritualists out in that section have continued sufficiently harmonious for several years to agree to meet about in different sections from time to time, to accommedate

ral years to agree to meet about in different sections from time to time, to accommodate one another. To the shame of professing Spiritualists, how seldom this can be truthfully said of a society! Is it not nearly time to show unselfishness and a desire to do some practical good to each other, or take down the sign of Spiritualism?

CARROLL.

Topeka, Kansas.

The wealthy merchants of London are discussing the advisability of private subscriptions toward the defense of that city against assault by war ships. They fear that in the event of war with a foreign country, equipped with a powerful navy, a fleet might make its way up the Thames and enforce an enormous ransom for sparing the town.

Horsford's Acid Phosphate.

FOR ALCOHOLISM

Dr. C. S. ELLIS, Wabash, Ind., says: "I prescribed it for a man who had used intoxicants to excess for fifteen years, but during the last two years has entirely abstained. He thinks the Acid Phosphate is of much benefit to him."

Woman and the Household.

BY HESTER M. POOLE

A BOON.

God give to me the gracious boon Of flowers that sow their fragrant seeds Beneath a full-orbot tropic moon, "Sweet thoughts that ripen into deeds.

As sailors deep the Spanish Main Breathe orange gales far out at sea, Some drifting soul through me regain The long-lost way, dear Lord, to theel —Helen L. Rich.

A SUMMER VACATION.

A SUMMER VACATION.

Away from the city for two months—months all too short, away from its hurry and clatter, from its greed and selfishness, from its mighty magnetic power, fascingating, masterful; away from its ibraries and museums and all the grand centers of thought and research; away from its broad charities and its tender sympathies, seems a long time, in the very freat of the summer.

Our way is up the historic Hudson, an idylic poem, fresh from the hand of Nature with a loveliness heightened by the cunning fingers of Art. Then across to the famous springs which were frequented by the Indians centuries before Sir Phillip Johnston was carried in the arms of his dusky allies to drink and be cured by the water of the High Rock Spring.

ried in the arms of his dusky annear and be cured by the water of the High Rock Spring.

During the latter part of June, the visitors in Saratoga were those who came for rest and recuperation, not fashion, the race-course, or display. And no more pleasant, peaceful or beautiful spot can be found in a village, than there where grand, priuseval pines and lofty elms shade long miles of quiet streets and shelter lovely homes, the centres of comfort and culture. There, too, mine host of the Irving House, who takes the Journal, and is the most genial, kind and considerate of landlords, with his noble wife, made our stay donbly pleasant. Then there were Doctor and Mrs. Mills, Mr. and Mrs. Horn, Mr. Huling (of the Standard) and his wife, and Mr. Johnson (of the Eagle) with his wife, General and Mrs. Bullard, and others who do read the Journal, and others who do read the Journal, and others who do read all added much by their hospitality or friend-lings to our stay.

all added much by their hospitality or friendliness to our stay.

An early visit to the Hathorn or Empire
Springs, which are the scenes of friendly
greetings, a kind of social exchange; breakfast; a walk along shaded pathways among
luxurious homes; then a long morning's work
at the desk or in reading, and afternoons devoted to recuperation or to the hundred
things which absorb a busy woman's attention,—these are the ways in which the hours
fly all too quickly.

One perfect day, in company with Mr. and
Mrs. Van Horu of New York, we spend in
viewing the glorious panorama of Lake
George; another at Lake Luzerne. There are
no words with which to describe the former,
especially; glorious scenery itself is enhanced
in beauty when seen in congenial and appreciative company.

This leads me to think of the greenriousness

George; another at Lake Luzerne. There are no words with which to describe the former, especially; glorious scenery itself is enhanced in beauty when seen in congenial and appreciative company.

This leads me to think of the gregariousness of human beings. As one people congregate together by strong and mutual attraction. We are magnets to each other, and heart answers to heart, soul to soul, spirit to spirit. It is a common observation that people will herd together in dirt, squaior, discomfort and privation in cities, rather than be set in soiltary families over the face of the country which waits to be tilled. The earth would yield comfort in comparative soiltude; they prefer discomfort in a crowd. It is a tendency which, to a limited extent, is healthful, but it is carried to a deplorable extent. To wish to be with others always, shows a great poverty of nature. One can have few resources, who must constantly depend upon another. Then how can he take his bearings in the moral universe; how know where he is steering, or become conscious of the infinite deeps of being, above and beyond his bark. How can he listen either to the still small voice within him, or those which come from "beyond the sunrise," how study those celestial charts which open up a pathway into the limitless hereafter? how hear angelic whispers from those fortunate ones who have already gained the port of Heavenly Peace, and would fain give us cheer when the way seems long and dark?

This impossibility of the majority of people to live somewhat upon their own interior resources, is becoming a perplexing problem. I write this from a broad and beautiful plateau, between the Green Mountains of Vermout and Lake Champlain, one of the most beautiful spots upon the face of the earth. Industry, thrift and economy are needed here, as they are every whire, but the land is fertile; and rewards as abundantly the efforts of the husbandman as it does in the West. Yet the population is dwindling in the beonity, all over this little State, only to be incre

large cities attest. A higher civilization will see that every human being has the chance for his own individual development. How shall we help bring it about?

In the forest stretching to the west, I see every tree crowding itself away up into the blue sky for air and light. The shafts of man ple, elm, oak and pine, lose their distinctness and crowd together in one blended mass. But the trees of the field, set solitary, become each a rounded and symmetrical growth; spreading its broad arms in its own peculiar way, and becoming a magnificent example of creative thought. So should it be with each chilp of earth.

" For Christ's Sake."

A recent contributor to the columns of the Register makes an excellent and indeed an important point in objecting to "this form of words at the close of our prayers," which he hinks in "attil used in some of our his connection cannot be less than this, connection cannot contain the property of the connection cannot be called in the cannot be miderstood from it.—That the Divine Parity has a special complexency in all good men is quite believable; that their prayers come up to him the more precency in all good men is quite believable; that their prayers come up to him the more gree in which their hearts are conformed to his image; and that thus their intercessions may often be heard for others, who in this way are blessed "for their sake"—need not be called in question by those who believe in prayer at all. And as Christ's recorded to him, "It may be that, in this large sense, his intercessions, like all the prayers of saints, represented to be "as golden vials full of odors," are specially acceptable and availing. Thus regarded, he is but the eminent one among myrinds of praying brethren in all the cannot were all the cannot be taken in the can

Why should she make her flour into bread any more than she should grind. it/or why do the family washing, when a neighborhood bakery and laundry can do both, far easier and cheaper? Why, indeed, has it not been done before, save that woman's work is not worth any thing?

I believe there must be a social reformation in order to make the country attractive the year round. There might be meetings for recreation, mental and physical pastimes, lectures, plays and musical festivals, where young and old would meet and take part, during the winter season. The tired housewife would have a chance to gain vivacity, and a new set of faculties would be called into setion in contributing her share to the general fund of interest. She would get the magnetism of her fellows, and, perhaps, bestow full as much as she received.

Is it not probable that her want of life and joy, through the monotoneus years, stamps itself upon her progeny, and makes them hate the country? Does not the reaction from her silent overwork drive them to herd to gether like pigs in tensment houses?

The cause of this fear of coltiude, this poverty of the mental and spiritual nature, arm no doubt complicated. It belongs to a low for vitiated development, as the poor of our vitiated development is necessarily the winter season.

It is not the writer, has friend frequent h

Magazines for August not before Mentioned.

Magazines for August not before Mentioned.

Wide Awake. (D. Lothrop & Co., Boston.)
The August Wide Awake opens with a fanciful frontisplece, entitled "In the Sweet o'
the Year." There is also a full page drawing of Highland Mary, the eighth in the
series of the Heroines of the Poets. There
are many good short stories, and the serials
still keep up their interest. The first part is
also given of the Hawaiian adventure. How
the Boojums went down the Crater. Among
the many poems is a fine illustrated Bailad
by Susan Coolidge. There are also articles
on English, French and American History,
Temperance, Art and American Literature.

THE BAY STATE MONTHLY. (43 Mills St.,
Boston.) A steel plate portrait of. Gov. John
A. Andrew adorns this number with a sketch
of his life. Other articles are: The City of
Worcester; Abraham-Lincoln; Nantasket
Beach; The Grimke Sisters; Ten Days in Nantucket; Elizabeth; etc., etc.

THE JOURNAL OF THE SOCIETY FOR PSYCHICAL RESPARCH, for July. (Published by the

THE JOURNAL OF THE SOCIETY FOR PSYCHI-CAL RESEARCH, for July. (Published by the Society, Westminster, London, Eng.) This number contains Reports of Meetings, Con-ference, also articles on Psychical Research.

ference, also articles on Psychical Research.
The Independent Pulpit. (Waco, Tex.)
Contents: Personal Freedom vs. Theological
Dogras; That Discussion; A boubting Thomas
Gives Away Some of His Opinions; Lambert's
Notes on Ingersoll; A Square Backdown.
The Mind-Cure. (Prof. A. J. Swarts, Chicago.) Contents: Pain and its Cure; The
Mannfacture of Success; Rosterucian Musings; No Sphere of Miracles; Space and Time;
Man is Spirit and Invisible, etc.

The Berny Investigator. (James Mon-

THE DREAM INVESTIGATOR. (James Mon-roe, Peoria, Ills.) The articles in the current issue are devoted to Mental Philosophy, Sci-ence, Religion, Self-Improvement and Gen-eral Reform.

New York Fashion Bazah. (Geo. Munro, New York.) The latest fashions are inter-mingled with illustrations, stories, poems,

JOURNAL OF THE AMERICAN AKADEME. (Alex ander Wilder, M. D., Newark, N. J.) February and March numbers contain interesting articles

THE PHRENOLOGICAL MAGAZINE (L. N. Fow-ler, London, Eng.) Contents: Lord Randolph Churchill; Utility of Phrenology; The Hydes-borough Mystery; Facts and Gossip, etc.

borough Mystery; Facts and Gossip, etc.

THE VACCINATION INQUIRER. (London, Eng.)
The organ of the London Society for the
Abolition of Compulsory Vaccination.

THE SHORTHAND WRITER. (D. Kimball,
Chicago.) A monthly devoted to the interests
of Takigrafy and its writers.

THE FLORAL CABINET. (22 Vesey St., New
York.) A Magagine of Floriculture and Domestic Art.

THE PLANS. (D. Lothron, & Co., Roston.)

THE PANSY. (D. Lothrop & Co., Boston.) The usual amount of reading matter and il-lustrations are found in this issue.

A Partial List of Magazines for September - Received.

THE MAGAZINE DY ART. (Cassell & Co., New York.) /Mr. L. Alma Tadema contributes the frontispiece to this number. The picture is from the original and portrays the classic maiden of ancient Greece. Other page pictures are: Unvalued Liberty, from the original by Kaulbach, and The Secret by E. Blair Leighton. A paper on The Dart, a river whose picturesqueness we are enjoying. Austin Dobson has a paper on the Polish cherpainter, David Chodowiecki, illustrated with reproductions from his copper-plates. On Caiais Sands, is an illustrated poem. In The Romance of Art, we are introduced to a convent room at Parma, decorated by Correggio, From this we turn to The Book of Rembrandt, a clever review, and Old London Boorways. Harry V. Barnett continues the controversy on. Drawing in Elementary Schools, and the editor contributes a paper on current art, with illustrations.

The North American Review. (New York.)

editor contributes a paper on current art, with illustrations.

The North American Review. (New York.) The discussion, Grant's Memorial: What Shall it be? in this number will attract wide attention at this time when the desire is so general to erect a monument to Grant, that shall be worthy of the man and the Nation. Shall our National Banking System be Abolished? by Geo. S. Boutwell and others, is timely. "Oulda" contributes an essay on The Tendencies of English Fiction, and Elizabeth Stuart Phelps writes on The Great. Psychical Opportunity. A readable article is Reminiscences of Famous Americans, which is a series of anecdotes about the famous war Senators.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Henry James contributes Book first of The Princess Casamassima for this issue, and W. D. Howells The Laureaté of Death. Other good articles are: A Country Gentleman; A Diplomatic Episode; The New Portfolio; Mondamin; Childhood in English Literature and Art; Mining for Mastodon: On Horseback; Ancient and Modern Greek; The Poetic Riement in the Medieval Drama; General Gordon at Kartoum; McMaster's Second Volume, and Central Asia. Maurice Thompson and Julia C. R. Dorr add poems, and with the Contributor's Club and Books for the Month we find a most excellent number.

THE QUIVER. (Cassell & Co., New York.) Side Paths and Quiet Retreats is the initial

number.

The Quiver. (Cassell & Co., New York.)
Side Paths and Quiet Retreats is the initial
article. By way of descriptive articles is one
on Gargoyles. A Day with the Dock Laborers of London; The Anatomy of Self-Conceit;
The Mount of the Lord; Some of the King's
Servants and The Beloved Disciple, together
with short stories and poems, make up an attractive number.

Thy Sixcox. (The International News Co.,

THE SEASON. (The International News Co., New York.) The latest Paris fashions and the most elegant designs in all kinds of needle work will be found in this monthly.

GODEY'S LADY'S BOOK. (H. Haulenbeek, Philadelphia.) This issue is full of attrac-tions consisting of Stories, Poems, Fashions tions consisting or and Illustrations.

N. K. Brown's Ess. Jamaica Ginger is the Monarch of medicines. Remember the full pame.

A girl eleven years old was recently married to a nan of forty at Augusta, Me.

CREAM BALM CATARRH CREAM BALM
Cleanses the Head
Allays Inflammation. Heals Sores.
Restores the Senses
of Taste, Hearing & Smell. A quick Relief. A Positive Cure OBEAM BALM
has galoré an meastaille reinregion de la company de la com

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, prevish, and americal the blood should be cleaned and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought Laboud lose them. Hood's Sarsaparilla caved them chod's Sarsaparilla caved in the completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." Mits. C. L. Thooffsoo, West Warren, Miss.

Purify the Blood

Hoof's Sursaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 2d, the proportion; 2d, the proposes of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Bend for book containing additional eyidence. "Hood's Sarsaparilla tones up my system, purifies not pilotol, sharpens my appetite, and seems to make m; ever." J. P. THOMPSON, Register of beods, Lowell, Mass. "Hood's Sarsaparilla heats all others, and is morth its weight in gold." IL BARKINGTON, 120 Bank Street, New York City.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Ma only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

AYER'S Ague Cure

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Agua, Inter-nition or Chill Fever, Remittent Fever, Dumb Ague, Billous Fever, and Liver, Com-plaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the

Dr. J. C. Ayer & Co., Lowell, Mass.



Expands the Chest and promotes Pree Respirat Prevents Children becoming Round Shouldered A perfect Skirt Supporter for Ladies, Physicians everywhere recommend them.

KNICKERBOCKER BRACE CO.,



CROTON MILITARY INSTITUTE.

CROTON-ON-HUDSON. FRANK S. BOBERTS, Prin



GUNN'S

Newest Family Physician

HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M. D., - ASSISTED BY

JOHNSON H. JORDAN, M.D., And several scientific writers of the highest em

210th Edition, Revised, 1885.

Giving later Remedies and Helpful Suggestions for Emer, encies and Health.

Every Family Should Have It.

It is an Approved Medica Guide for the family—a Docton in the House—ready to be consulted at any moment who sudden sickness and unforeseen accidents render immediate relief the one thing looght for above all else.

The continued of the continue

SANITARY INSTRUCTIONS

egarding the uses and application for all arti-ection and Deodorizing of Houses, Fremises, as

CHOLERA

ected. Dr. Jordan's remedy for the c the best ever tried. His experience identic of 1849 placed bim foremost stars for the treatment of that ter-iption is given so that it can be pre-

DANIEL AMBROSE, Pub'r,

UNION COLLEGE OF LAW, CHICAGO, ILL.

"THAT" Liniment instantly relieves the pain of BLROW Working, Scales, and feedle willyout fetch. Carden a Minor, Very's Believed. Wis. Society all designations.

BARLOW'S INDICO BLUE.

and endorsed by thouseneds of home keepers. Your process ought to have it on sale. Ask him for it D. S. WILTERLOER, Prop., SM N. Second St., Phil., Pa.

THE Medicine IN World

OLDES 1 agridably Dr. Lastac Thompson's Celebrated Eye Water. This article is a carefully prefaced physician a prescription, and has been in use for nearly-a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed, it still nearly for the property of the profession of the profession of the profession of the profession. JOHN L. THOMPSON'S SONS & CO., Trep. N. Y.

The Art Interchange, 83 a Year: A fortnightly surnal, flustrated, grew practical instruction and information in patients upon all mostrals, and in all Asido of entrodery and art compalions. Rundreds of patients for art rodery and art compalions. Rundreds of patients for art rodery and art compalions. Rundreds of patients for the regions. The patients with several patients in surnal and the patients of the patients with several several since. Superiesentia still several months of the patients of the patien

INVESTORS : WESTERN FARM MORTGAGE CO.

Loans paid in New York. Ababelle Sy loses. tion CUARANTEED. Interest promptly paid. SECURITY LARCE, Interest promptly paid.



CORN

no pain of sortness, dress instantly, with not sent adopting and never fails to effect a cure; price 25c. Liebigs' Cork Salves sendely mail prepaid on recripted 20c. The grounds put up in pellow wrappers, and manufactured sold by JOS. R. HOFFLIN, Druggiet, Minnea polis, Minn.

Centennial Fanning Mill.



RACINE, WIS. On the Niagara Falls Routs



shouts. An even relieves of the Mountains and the cease and Off we go.
Where to? Almost anywhere. For as of old all roads led to Rome, more the Michigan Central iteals to about all the places worth going to. First and formose to Nagara for glores is but one Nagara for the control of the Nagara for the Samuel of the Samuel of the But also to the But also to Markinos Island, the rooting to the But also to the Markinos Island, the rooting representation of the Markota Lake, Officers and Mootreal; to the White Mountaine, Saratogy, Lake Googe, the Hudson and the Catalilis, and a thousand other lake, mountain and senshore resorts,

DOMINOES ABSOLUTELY CIVEN AWAYI



PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50.
" G months, \$1.25.
MISLE CORES, 4 CENTS. SPECIALS COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to

JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, Mc. rmick Block, Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as econd-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be statinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

names are attached.

Exchanges and individuals in quoting from the Re-Listo-Partocorrical Journal, are requested to dis-tinguish between editorial articles and the communica-

tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the Journax, containing matter, for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 29, 1885.

LAKE PLEASANT NOTES.

The past week has been one of great importance to the future of this Camp. Each year has witnessed some improvement in the ods of management, but at no time has there been such progress as during the present season; not so much in actually consummated work as in planning for seasons yet to come. The annual meeting of the Ass tion, Monday, the 17th, passed off;pleasantly. A body of earnest men and women met together to elect officers and committees for the ensuing year and to discuss ways and means. A debt of some \$2,000 was hanging over the concern, being the remnant of nearly \$12,000 indebtedness which has been steadlly reduced. This year an effort was made to raise money by donations to wipe out the re-mainder. At a meeting held after the lecture on the 15th, over \$1,000 was pledged in less than an hour and this was swelled to about \$1,350 by further contributions. Be fore the season is over the entire amount will on is over the entire amount will be provided for. With the sure prospect of extinguishing the debt, the members at their annual meeting discussed ways to increase the revenue in future. Heretofore no admis sion fee to the grounds has been charged Revenue to support the enterprise has been depended on from membership fees, ground rent, sale of privileges and percentage on railroad tickets. This is found to be insufficent to meet the constantly increasing year ly outlay. There are practical measures of revenue and of reform in expenditure that will be worked out before another 'year by the able Board of Managers.

Mr. M.W. Lincoln of Boston, who has long been one of the directors and the treasurer of the Association, retires from office owing to continued ill-health. Mr. Lincoln goes out with the hearty thanks of the Association for his faithful services. Resolutions of re-spect offered by Judge Dalley, were unani-mously and enthusiastically adopted at the annual meeting and after being beautifully engrossed by Mr. T. W. Coburn, were presented to Mr. Lincoln who now lies ill in his cottage. Mr. W, R. Tice, of Brooklyn, was elected treasurer, and Mr. E. Terry, of New York City, director, to fill the vacancies caused by Mr. Lincoln's retirement. These were the only important changes made in the personnel of the management.

Among the various improvements in con templation I may name a fence around the tempiation I may name a fence around the central part of the Camp—this in order to render it possible to collect a toil from the yast throngs who visit the grounds on Sundays,—and a fine auditorium. While the splendid amphitheatre furnished by nature has done good service, yet it is not the best place either for lectures or listeners even in fair weather, and on stormy days is useless. The increasing interest in philosophical and The increasing interest in philosophical and ethical questions requires a suitable hall and this Camp will have to meet the demand promptly in order to keep its prestige as the leading Spiritualist Camp of the world. Al-ready Onset and Cassadaga have provided fine structures. Lake Pleasant must have one another year without fail.

The days of wonder-mo ngering are num bered; already are there unmistakable eviof decline in the show business. pursuit of phenomena is rapidly becoming a scientific methods, rather than a mere panacea for soul-pain. Investigators are looking into the matter from a broader and higher standpoint with less of mere selfish, person standpoint with ress of mere several more and more critical every day. But while more critical they are not less confident of their position. Posited upon an immorable basis of carefully assertained facts they freely inof carefully ascertained facts they freely in-vite the attention of scientists, theologians, metaphysicians and psychologists. Nowhere

Beligio-Philosophical Journal in the world is there a more earnest and confident body of Spiritualists than at Lake Pleasant, but as a whole they are now de-manding that those offering phenomena for their inspection and judgment shall permit observation under conditions such as shall enable the investigator to eliminate every source of error, deception and delusion. To say that the camp is free from frauds would not be true; there are some still here, and it is an extremely delicate and difficult matter to wholly remedy. Officers of the camp may be morally certain, for instance, that the Hough-Stoddard-Gray combination is largely fraudu ent; they may be equally sure that the burly "Bill" Eddy personates spirits of all ages and times from Pontius Pilate to E. V. Wil-son, and "old mother Eaton," but the next thing is to prove it. That these and other shows can be proven to be deceptive is more than probable. But the better way is to make such regulations concerning the presence of mediums upon the grounds as shall elecour-age the attendance of those who are hones and reputable and preclude the possibility of the continued presence of tricksters. There are many noble, pure minded mediums on the grounds who should unite with the manage ment in formulating rules and regulations calculated to protect mediumship and give those who practice it a standing and charac ter before the camp which they do not now have. Under existing custom all mediums and pseudo-mediums are classed together in one indiscriminate, heterogeneous mass. The honorable have to bear the contumely brought upon mediumship by tricksters and barefaced charlatans.

All physical manifestations can and should be exhibited under such conditions as preclude the possibility of deception. By making good character one of the requirements for permission to exercise mediumship upor the grounds, the mental phenomena will be free from deleterious influence, even though it is at present impossible to accurately de termine what proportion is the manifestation of returning spirits and how much is t be accounted for on other grounds. A spirit in the flesh, either of the sensitive or sitter, is as much a spirit as it ever will be, and the study of mental action is interesting and instructive, whether it be of this world or the next. The differentiations are yet to be scientifically determined, and in this work the various psychical societies will eventually afford important assistance. In the mean-time let all honest mediums join hands with camp managers who desire to elevate medi-umship to its legitimate place, not only upon camp grounds but everywhere. Let the proper steps be taken at Lake Pleasant and it will not be long before the example will be followed elsewhere.

There needs to be more study of the ration-ale of the subject, of the scientific side of Spiritualism; and this is gradually coming, as I have before said. At present the treat-ment of spirit phenomena by Spiritualists is largely empirical—This need not be so, and it should not long thus continue. If Spiritualists, as a body, do not produce men who will bring order out of confusion and formulate a psychic science, it will be done just the same. If Spiritualists only make toys of the wondrous material at their disposal, if they but use the spiritual influx as an intox icant, valuing it only for its physio-psycho-logical effects, it will be wrested from them by nobler hands; for it must be made to do the service which the angel-world desires accomplished. All this is realized more or less by thousands of Spiritualists. But they need to be doubly active and to emulate the zeal of believers in Christian and pagan dogmawho annually raise millions of treasure to further the interests of their respective be-

Messrs. Howell, Wright and Tisdale, and Mrs. Byrnes, Mrs. Fanny Davis Smith and Miss A. M. Beecher have given lectures dur-ing the week past. Mr. Tisdale is a new speaker of much promise and is sure to be better known before another season. The other speakers are already well known to the Spiritualist public. Mr. Merrill of Hartford, has given many tests from the platform, pro nounced excellent by those receiving them Mr. J. Frank Baxter arrived a few days since and his platform tests are declared to be superior to those of previous years. Such is the verdict of numbers who have known him for a long time. Some of the most remark-able incidents in the pursuit of phenomena by visitors will hereafter appear in the Jour.

Among the numerous visitors from all parts of this country and from abroad, none have been more cordially welcomed than Gopal Vinayak Joshee of Bombay, and Rev. Cephas B. Lynn. Last year, Mr. Lynn retired from the Spiritualist itineracy and affiliated with the Universalists. He is still in spirit communion, but thinks he can do a better work in his new field. He is now a student in the theological department of Tufts College, and will graduate after another study. He has certainly grown during the past year, and Spiritualists should wish him only good will and success, and always feel an interest in his work. No narrow will hold him; his must be a broad, rational platform on which he can give expression to and disciplined mind.

much native wit and a keen sense of humor spoke several times upon invitation to con-siderable audiences, answering questions up-on various topics relating to India, and his

I should like to write more but have re ed the limits of composure. On my right a

blg bass drum is thundering away supported twenty wind instruments blown by stalwart fellows; on my left a portable organ is under manipulation by an enthusiast who imagines he can drown the brass band, while in front of my tent are several impromtu gatherings each with a different subject under discussion. All this results in a sympo-sium calculated to inspire a writer with a desire to complete his work under the shelter of "a lodge in some vast wildernes-," where theology, musical instruments, vegetable venders, newsboys, time-killers, etc., are unknown. Should these notes take on somewhat enviroment of him who scribbles them it is to be hoped the patient reader will bring them into harmony—discords skillfully han-dled are said to make harmony. J. C. B. Lake Pleasant, August 21st, 1885.

The Microscope as a Fastor in Diagnosing

The microscope is beginning to play a prominent part in litigation, in the examination of adulterated food, in the detection of crime, in the diagnosing of disease, and in determining the specific character of the animalculæ that frequent water, and which are invisible to the naked eye, At a late meeting of the American Society of Microscopists at Cleveland, Ohio, it appears from the report given, that among the prominent microscopists present were Prof. Delmar of Chicago, Dr. C. H. Stowell, Professor of Microscopy in the University of Michigan, and Prof. Kellicott of the Buffalo public schools. The best known enthusiast on the subject— best known to the general public—is a commercial traveler, E. H. Griffith, who constantly carries his microscope with him. R. N Reynolds of Detroit, agent for the Grand Trunk Railway, is another prominent member. He showed the astonished visitors mil-lions of bacteria in a little drop of scourings from their teeth. He was astonished to find that the bacteria in one man's mouth were dead. It transpired that the man had just taken a drink of whisky. Specimens of mosquitoes from about Detroit showed that they are grievously afflicted with lice. Papers read on "Some Improvements in Acces sory Microscopical Apparatus" by E. H. Griffith, and on "The Improved Methods of Manipulation" by R. N. Reynolds. Prof. Gage of Cornell University made an address on "Notes on the Blood Corpuscies of Necturus" and "Notes on the Epithelium of the Mouth of the Octorus." "Two Cases of Tumor in the Mammary Glands of the Lower Animal " the subject of an address by Prof. A. H. Tuttle of Columbus. A working meeting was held. It was devoted to the illustration of recent experiments in microscopy and was of great interest. A committee was appointed to examine lute the adulteration of butter, lard and other fats. It consists of H. F. Detmer M. D., of Champaign, Ill., George T. Fell of Buffalo, C. M. Vorie of Cleveland, Lester Curtis, M. D., of Chicago, and H. T. Atwood of Rochester, N. Y. This committee will report to the society and to the United States Commissioner of Agriculture. The annual soirce was given, and was attended by about 3,000

It is in the medical profession that the microscope is destined to assume special importance, in view of the fact that the physical organism is sometimes the receptacle of vast hordes of parasitic existences, which prove very destructive to human life, and which abound in the food some eat, water they drink or air they breathe. Learned societies are constantly astounding the world with their remarkable revelations, made through the instrumentality of the micro-scope, demonstrating that "a poisonous growth in many cases covers our choicest fruits. It has also been used to disclose the fungoid growth on meat, fish, and various articles of cooked food. More recently we have been taught that the seeds of disease and death abound sometimes in the water we drink, food we eat, and the very air we breathe. Some of the papers and discussed at the meeting of the British ssociation at Montreal and at the meeting of the American Association at Philadel phia pertained to the deleterious so

Prof. W. Paine, of Philadelphia, whose re searches through the aid of the microscope have enabled him to form an entirely new system for the treatment of disease, has obtained spores from the blood, and other secre tions of the body and propagated them upon other structures. For instance, he took a little matter from a cancer of the breast, in-oculated it into a growing maple leaf, which produced a fungus disease of the leaf. Some of the fur from the tongue of a patient was inoculated into a pea vine, and the structure that is known as the pea mould was immedi-ately developed. Then again he has observed that the coniomycetes, or germ dust of th mucedo, produces one of the most aggravated forms of sore throat, cough and catarrh. In the case of a gentleman who had been afflicted with this disease for a long time and had been frequently cured, but on a return to his again, it was discovered on removing the growth was found that formed an entire mass of mould or fungus throughout the room, the spores of which could be detected by swinging a piece of glass, moistened with glycerine, through the air. Prof. Paine also has demonstrated through the aid of the micro scope, that grayness, baldness, falling of the hair, and dandruff, are produced by a for-midable-looking parasite, and that catarrh is caused by the growth of microscopic spores of some form of fungi, or mould on the mucous surface, which is always liable to take

place when the vitality of the system is low, as to favor the growth of those cryptogamous plants, the spores or seeds of which are al-ways floating in great quantities in the air, and only require the proper condition for their development. These plants are filled with the germs of small animalculæ. The Professor states that in the fibril may be noticed the germs of the Achorion Schonleinii, which will hatch and become a living parasite producing catarrh. In bad cases a pow-erful microscope will reveal thousands of these living creatures in the matter, after it is discharged, moving and feeding upon these microscopic plants. Huge nests of these parasites and plants are sometimes discharg-

ed by forcibly blowing the nose.

If the theories and observation of Dr. Koch (an eminent German physician), Prof. Tyn-dail, M. Pasteur (the French scientist), Dr. Déclat Dr. Henry Gradie (Professor of Physiology), and Prof. Paine of Philadelphia (who claims to be the original inventor of the germ theory of disease) be true, then the time is not far distant when, as a matter of neces-

is not far distant when, as a matter of neces-sity, there must be a complete revolution in the diagnosing and treatment of disease. If the blood has been poisoned through the instrumentality of maiaria, the secretions will certainly manifest the deleterious effects of the same, and the true nature thereof can only be accurately determined by the micro scope, and thereby proper means more readi-ly devised to disinfect the system and place it in a healthy condition. The blood corpuscles, too, have a tale to unfold in all cases of blood poisoning, which cannot be learned without the aid of a powerful microscope. The Scientific Monthly well says, that "certain germs live and grow at the expense of the substance in which they have been sowed: the substance is thrown out of chemical equilibrium, and we call it, in the case of fruit. 'decayed,' or 'spoiled.' An open wound offers just the nutritions garden spot suitable for the development of certain germs, which are always in the air; they grow, tak-Ing out of the living blood some element nec-essary to the healthy equilibrium, and the blood becomes diseased." In cases of blood poisoning the microscope is sometimes indis-

The microscope has ceased to be a play

thing or an agent to satisfy the simple cur-

losity of the wonder lover, as in bimes past

The Amsterdam Allgemein Handelsblad pub-

lishes a communication from Prof. E. Cohn, of the University of Breslau, who recapitu-lates the substance of a_correspondence of the celebrated naturalist Leeuwenhoek with Francis Aston, of London, a member of the Royal Society: "Leeuwenhoek, writing from Delft, in 1683, reports that among the debris of food remaining between his teeth he had discovered, with the aid of the micro living organisms moving with great activi-ty. He distinguishes various kinds among them, which he describes so precisely that they would be easily recognizable. One, which occurs least frequently, resembles a rod, the bacilius; others, twisting in curves, are bacteria; a third kind, creeping in snake fashion, is the vibrio ugula; another kind, of extreme minuteness, resembles a swarm of flies rolled up in a ball, and is evidently the micrococcus; its movement cannot be traced with certainty. He says that this species seems to be made up of parallel threads, vary-ing in length, and remaining immovable, while other specks move in and out through the web. Leeuwenhoek marvels that these things could live in his mouth, notwith-standing his systematic habit of cleansing it. He instituted observations which showe that they were also to be found in the mouths

of other persons. Some years later he could not discover any traces of those minute or-

ganisms, and he was led to attribute their disappearance to the use of hot coffee. But

shortly afterward he rediscovered them as

lively as ever. In September, 1792, he sent

Prof. Cohn observes that it would seem from

this correspondence that the knowledge con-

cerning those minute entities made no ad-

vance for nearly two centuries, and he re-

sketches of them to the Royal Society.

marks on the wonderful skill with which Lecuwenhoek used the imperfect instruments of his time." It is now an established fact that the microscope has disclosed a new world teem-ing with parasitic life, some of which, however, seem to be promotive of health. Pasteur, the French scientist, has been urging experiments to ascertain if animals can live on absolutely pure food. He is inclined to the belief that the presence of common microbes in the digestive organs is essential to their proper operation. Though his statement may be true, it is also undeniable that se-breeding, pestilential parasites without number as set forth by the Hahnenannian Monthly, of Philadelphia, which enumerates the following possible cause for many mysterious complaints which baffle the skill of the most experienced physicians to cure, and enough in number to frighten a

well person in a nervous fever:

"Commencing at the mouth, the virulence of human saliva seems to have been proved. It is supposed to be due to micrococci. The human mouth is a culture chamber, which is maintained at a constant temperature, and is furnished with a constant supply of pabulum, namely, saliva. These circumstances are highly favorable to the sustenance and multiplication of the micrococcus. If, now, it is asked why every man does not suffer from auto inoculation, it may be answered that micrococci may kill an herbivorous animal, a rabbit for instance; but cannot restroy a carnivorous or omnivorous animal as man. (See Philadelphia Medical Times September 9, 1882.) Most carnestly do we urge vegetarians to take timely warning! But what is to become of the genus Aomo, anyhow? Vibriones tickie his nose into hay fever, the Bacilwell person in a nervous fever:

lus typhosus gnaws at his bowels, the micrococcus diphtherie swells up his throat or
clogs his larynx with fatal croup, sarcine invade his stomach, and micrococci envenom
his saliva. If he eats a bunch of grapes, he
must needs crunch the parasitic saccharomyces, adhering to the skins; and if he inadvertently exposes the contents of his pantry to the open air, a bine green mould from
the Penicillium glaucum spreads itself over
the best preserves; bubbles line the glass
jars, and wriggling organisms and motioniess
forms looking like beads on a string, sout his
milk. The greed of the yeast plant for oxygen is the cause for the raising of his bread,
and the same craving on the part of Mycoderma vini, supplies him with wine. But if
he does not carefully watch these results of
fermentation, mould gathers on one, and the
other falls victim to the green of the teother falls victim to the green of the tehe does not carefully watch these results of fermentation, mould gathers on one, and the other fails a victim to the spores of the viscous ferment and becomes thick, ropy, and unpalatable. If he indulges in pork, trichine needle cosliy in his tissues, or the Cysticercus cellulosus develops into twenty feet of tenia to the discomfort of his alimentary canal, financy and childhood, thread worms and lumbricoides disturb his sleep and torture him with colicky pains: Disease germs expose him to whooping cough and mumps, and threaten him with a long line of exanthemata; and when, the gauntlet run, he comes into youth, that fell destroyer, consumption, fed, if Koch is to be believed, by baccill, leaves him but six out of seven chances of ever reaching the period of maturity."

The extraordinary magnifying power of the microscope was beautifully illustrated by Dr. O. W. Holmes, on one occasion in his Harvard address, wherein he set forth, that supposing the person under examination to be of short stature, a little more than five feet two inches in height, and weighing 120 The doctor's microscope, a rather powerful but not extraordinarily powerful one, magnifies 1,000 diameters. This fragment, then, thus magnified, represents an individual just, one mile in height. He would ten times overtop the loftiest of the pyramids; twenty times the tallest of our steeples. His breadth and thickness being in proportion to his height, his weight would be 120,000,000,000 pounds, equal to 60,000,000 ton. He could take the State house up as one could lift a paving stone and fling it into the waters beyond Boston lighthouse—cleaning out that palace of the people by a sum-mary process quicker than the prætorian bands of Domitian or Commodus would have cleaned out a Roman senate chamber that dared to have an opinion of its own. Such is the microscopic man as seen in that wonderful instrument. It is the telescope of the microcosm—the master-key to the portals of a new universe, and the student should b carefully taught how to use it."

With the experiences of Dr. Koch, Dr. Klein, Prof. Tyndall, M. Pasteur, Dr. Déclat Prof. Laverau, M. Richard, Prof. Paine and many others, to afford a basis for future investigation, it does seem that every progres-sive student of medicine should at once commence investigations with a powerful microscope with reference to disease, its origin, and the character of the parasitic life that seems to be present. It is now-a well known fact that this instrument is brought into successful requisition in dentistry. It reveals the cause of decayed teeth, and there are many pioneers in this country and elsewhere, who in the use of the microscope in that profession, assert that a real revolution is being inaugurated; among whom are Dr. Miller, of Berlin, Prussia, Prof. Mayr and Dr. Stockwell of Springfield, Mass., Dr. Barrett of Buffalo, N. Y., and many others. These men talk very earnestly and confidently con-cerning their success in preventing the decay of teeth, and which never could have been accomplished without the aid of the mi-

If cryptogamous plants and microscopic animalculæ in the human system, and if they are very prominent in certain dise common sense demands that the specific part they act should be accurately ascertained, and thoroughly understood. If one spore of Torula cerevisia, or yeast plant, will increase to a large forest of fungi in a few minutes, is it not possible that the germ of cholera may be equally as prolific and vigor-ous in its action, and instead of being harmless result in the death of those it attacks in a few hours? It is a well known fact that germ growth is exceedingly rapid, as illustrated in the yeast plant. If the fusciola gastra is present in dyspepsia; distoma hamatobium, in neuralgia; fasciola hepatica, in liver compiaint; selerostoma lymphatica, in scrofula; diatoma scirrhosa in cancer; trichina, in a certain disease, arising from eating infected pork; fasciola miasmatica in fever and ague, bilious fever, etc.; and other parasitic plants and animalculæ in other diseases,does not the circumstances of the case demand a thorough study of their relation to the human system under all conditions, and should the physician confibe himself to merely giancing at the tongue with the naked eye? Is not such a method superficial, unsatisfac-tory, and does it not fall to furnish reliable information? If the longue is to be examined at all, why not bring into requisition the microscope, and determine the specific character of the fungus growth thereon? That fungus growth may constitute the disease itself which you are striving to overture, you can the more readily suggest a

M. PASTEUR'S ACHIEVEMENTS WITH THE AID

OF A MICROSCOPE.

The August number of the Fortnightly Review contains an article upon "M. Pasteur's Life and Labors" (his discoveries among microscopic organisms. Mrs. Lynn Linton says, summing up the result of his experi-ments in spieuic fever:

"The value of Pasteur's discoveries and applications of principles can hardly be exaggerated. To his own country they save already more than sufficed, as Huxley says, to cover the war indomnity of ninety-five milliards of france paid by France to Germilliards.

many.' To the world at large they represent an incalculable saving of property, mitigation of suffering, and prolongation of life, not to speak of the priceless possession of truth. He is now 62 years of age, in full mental activity and energy, and deep in experiments on hydrophobia, made with chloroformed dogs. By these experiments he has proved that hydrophobia is essentially a disease of the brain, specially active in the medulia oblongata, that most delicate highly vitalized and important part of all; that the spinal marrow along its whole length and the nerves throughout their whole system may be as rabid as the saliva, once thought to be the seat of the disease; and that rables has a microbe of its own, like any other disease hitherto investigated. After incredible pains and labor he has succeeded in isolating (though not in seeing this rable microbe, and in cultivating it to a state of purity and attenuation fit for vaccination. The power of vaccination to protect dogs from hydrophobia was conclusively proved in the experiments made before the commission appointed by the Minister of Poblic Instruction to inquire into the matter, when our of nineteen unvaccinated dogs only five lived and of twenty-three vaccinated not one died after inoculation by the virulent polson of rables.

I've do not yet see the end of this wonderful man's labors. Disease first mitigated and finally stamped out; industries revived and prosperity insured; true knowled, so of actual causes instead of illusory reasoning on empirical hypotheses; the scientific method adopted in every branch of medical practice; the abandonment of speculative error and the acceptance of actual truth, are among the working results of that grand bit of human mechanism—Louis Pasteur's brain.'

The facts we have presented in this article, should lead physicians generally to consider

The facts we have presented in this article, should lead physicians generally to consider the merits of the "microscope as a factor in diagnosing disease," for there is nothing that concerns humanity generally to a great er degree than information that will lead to the cause of disease and its final cure. Clairvoyance has nevèr yet claimed, we believe to see the germs of disease, hence, as yet, cannot supply the place of the microscope.— Spiritualists extend the right hand of greeting to any device or agent that can in any way alleviate human suffering. They know that magnetic healers are a great blessing to the world, often accomplishing cures when all other available means had failed; yet they recognize the fact also that educated physicians are at the present time an abso lute necessity, as they have sometimes suc ceeded in detecting the cause of disease and effecting its cure when psychometry, clair voyance and healing mediums had signally failed. In cases requiring a surgical operation, no one else can supply their place.

Shallows-Shadows.

Under the heading of a " A new Boston Correspondent" and over the nom de plume of "Shallows," there will be found in another and over the nom de plume of column a communication which the sender speaks of as " a model of condensed, thoughtful, logical and eloquent writing." We should like to have seen the twinkle in the eye of our correspondent when he thus wrote. As the JOURNAL'S readers are not famaliar with the style of Digby's stock jester, who when wearing the cap and bells is known as "Shadows, it may here be mentioned that "Shallows "Shadows" to perfection. "Sha dows" is the self-inflicted and very appropriate name which one John Wetherbe when engaged in intellectual thimble-rigging for the diversion of Digby's patrons. W have heard of people who actually took "Shadows" in dead earnest, but such innocents are those who don't know the dapper little old man. When John gets his eye-gla hoisted into position athwart his starboard eye, his hat perched at the correct augle on his diminutive head, a sweet little stick in his dexter hand and the Bosworth street smirk spread over his handsome face, he is just too killing for any thing. He can the too killing for any thing. He can then rattle off reams of ambiguities for the Banner, or play the dude on Tremont street to perfection. John is a harmless creature, though when he essays a book he cumbers the earth to a point where forbearance becomes monotonous, and life grows wearlsome to him who attempts to read the lucubrations: With who attempts to read the incubrations. With those who relish intellectual appall-beer, "Shadows" is a favorite, but as the JOURNAL'S readers do not grow fat on Boston fiz, we must respectfully decline to allow "Shallows" further space to shadow "Shadows." One in-stallment will satisfy our readers.

" For Christ's Sake."

The article " For Christ's Sake," which we take from the Christian Register, is, as we happen to know, from the pen of a clergyman connection with the nominally ortho dox Congregational churches has never been sundered. And furthermore, we learn that it received the hearty approval of another Congregational clergyman connected with one of the largest and most influential churches in New England. We mention these things as showing the plain drift of sentiment in those churches, at least of what the

The Revue Spirite says: " At Rians, a young man, just liberated from his milkary sen on resuming his work as a modeller in his father's shop, had to leave it and the down from a sense of utter fatigue, when he was seized with a fit. His body was twisted ab he rolled, he leaped high into the air; and it required the strength of half-a-dozen men to hold him. On the fit going off, he was calm and rational. He had frequent attacks like this. One night the doctor prescribed a calming dose for him. When it was brought to him he said: 'You want to give him mot phine, but he shall not take it.' Whatever phine, but he shall not take it. Whatset he said in the attack was spoken as if by another individual through his mouth. Ewent in once whan he was just out of a fit, and he said to me, as he pointed to the foot of the bed. 'See! there he is who is making me

suffer! He is mocking at your powerless ness; but you are many, can't you protect me?' Some of the neighbors said that he was possessed of the devil. The vicar came and read exorcising prayers with him. Some dolts said that it was all a farce. I took a friend, a medium, of the same age as the patient, with me, and he had a pleasant and rational conversation with him for some time after which these fits, which had recurred from time to time for a month, suddenly ceased. He did take a little medicine prescribed by Dr. Fabre, who called the terrific attacks crises nervouses!"

GENERAL ITEMS.

Mrs. E. L. Watson resumes her labors in San Francisco, Sept. 6th.

Mrs. Emma H. Britten lectured in Bradford, Eng., August 9th.

We refer our readers to the advertisement under the head of "College of Therapeutics."

It is an excellent institution.

Mrs. Addie L. Ballou is in Melbourne, Australia, where she can be addressed in care of the Harbinger of Light.

Mrs. H. Sparrow, the test and healing me dlum of South Chicago, went to South ven, Mich., on the 27th inst. She will be the guest while there of Mrs. L. A. Leighton. Mrs. Mary Berry Brenneman of Russiaville,

Ind., is one hundred and sixteen years old, and lived under every President of the United States. She knew Washington personally. Mrs. Ella M. Dole, an excellent medium of this city, left for Atchison, Kan., last week

where she will remain until October 10th. She can be addressed there in care of L. K. Wells. The Supreme Court of Iowa has decided that a sick man has a right to diagnose his own case without the intervention of a phys-

In Brazil there are at least six cannibal tribes and others whose custom it is for mothers to eat their dead children, pounding up the bones with maize, the mourning lasting till all is consumed.

ician, and has the right also to prescribe for

The Salvation Army in England is engaged in raising \$100,000 to send fallen women to the United States and Canada, that they may reform and live respectably. The appeal for money is said to be meeting with much suc-

Mrs. Scott Briggs has been speaking to appreciative audiences in San Francisco, Ala-meda, and at the State Camp Meeting, Cal. Societies desiring her services en route from San Francisco to New York, this fall, can adfress her, Alameda, Cal., West End.

At last accounts arrangements were being made in Paris for a course of lectures in that city by W. J. Colville, commencing Sunday, August 16th. He is to speak in England during September, at Leeds, Manchester and Sheffield.

The infant child of Charles Sullivan, living in Detroit, apparently died last Tuesday, and was prepared for burial. Wednesday,

and was prepared for ourial. Weenesday, while the family were gathered about its coffin, the child suddenly began to cry, and is now regaining its health.—Ex.

A dude who poked languid fun at the gambols in the serf of some Block Island waitergirls, was treated by them to an involuntary bath, clothes and all. His attire lost its fresh ness and his manner was less languid as he skipped for his hotel amid the jeers of the

Miss Miranda Davis of Stafford, Conn., has been gradually starving to death for the last fifteen years. Occasionally she takes a sip of water and eats a few cracker crumbs, but that is all. Sometimes, it is stated, she goes forty-seven days without food or drink. Al-Though emaciated, her general health is moderately good.

Near Mrs. Echols's four or-five miles south

of town, there has been heard a strange sound ju an open field. It sounds like a swarm of bees, but nothing can be seen. It has been heard for two or three weeks, and begins about two o'clock and continues until five

when right at the sound it seems to be over-head—Cenning (Ga.) Clarion.

The most profitable newspaper in the world, the London Times, is valued at \$25. 000,000, and the most profitable in France the Petit Journal, earns \$600,000 a year net, although a dozen years ago it was insolvent. The London Standard is valued at \$10,000,-000, the Daily News at \$6,000,000, and \$5,000, 000 would not buy the Telegraph.

F. Bevier of Leroy, Minnesota., writes: "Is there not some good test medium that could be persuaded to make a trial tylp to lecture and organize societies along the Chicago, Milwaukee and St. Paul road, in North-ern Iowa, Southern Minnesota, and so on, to St. Paul? Many places would organize socie-ties, and these societies would pledge themselves to furnish ample means to pay the lecturer and all traveling expenses, and also to create a quarterly fund to keep up their

meetings. D. M. Bowman of Cleveland, Ohio, a commercial traveler, doing business now f Chicago house, has been performing lately some extraordinary cures, which prove him to be a remarkable magnetic healer. H. L. Anderson of this city, and Mrs. M. E. Yoakim of Ashland, Ill., have tested his powers in one treatment each, and the result was astonish ing. He has never made any charges for his services, but has simply been investigating the nature of the remarkable power he possesses. As Mr. Bowman will be traveling on business in Iowa until the first of January, those wishing to see him, can address him in care of this office, and letters will be forward-

General News.

General News.

The Pope is a sufferer from neuralgia.—
Japanese laws compel fish to be sold alive.—
You Bet is the name of a Pacific coast town.
Berlin hotels are using paper (mache) plates.—
In the South such a thing as a real savings bank is not known.—An English lawyer lately received a fee of \$25,000 for fourteen days' work.—A German doctor claims to have invented a machine for looking into the brain.—Grant's Galena tannety was a myth, asserts E. H. Avery in a communication to the New York Tribune.—Growing sunflowers are said to be so unmerous in San Bernardino (Cal.) as to obstruct travel.—A Wisconsin girl has horns growing on the sides of her head. She conceals them by a careful arrangement of her hair.—At the Greenwich (England) Police Court' on the 3d inst., a ruffian was sentenced to three months' hard labor for beating a kitten's head off.—Two women deliberately broke a large plate glass window at Mayerstown, Pa., the other day, in order that they might join their husbands, who are passing the summer in jail—Only about one hundred and fifty pounds of each beef animal is fit for canning, hence to provide 3,000,000 pounds of canned beef, or 500,000 cans, would require 20,000 cattle.—One of the most, marked differences between English and Americans is their relative use of tea and coffee. The English now drink five times as much tea as coffee, while the Americans drink eight times as much coffee as tea.—It is a curious fact that wasp' nests often take fire, as is supposed, by the chemical action of the wax upon the material of which the nest is composed. Many of the fires of unknown origin in haystacks and farm buildings may thus be accounted for.—A six chambered revolver, an inch and a half long, has been made by Victor Boy. In the Scientific American the "weapon" is pronounced the smallest firearm in the world. It is complete in all respects, fires cartridges with fulminate, and has power enough to send one of them through an ordinary pane of glass at four paces.

Central Hilinois post-offees are out o

Central Illinois post offices are out of postal cards.—Litchineld, Ill., is to be lighted with natural gas.—Grand Rapids, Mich., has secured the Soldiers' Home.—Bavaria's cranky King is again hard pressed for funds.—M. Grevy says the French Republic ds now upon a solid basis.—Indians of the Devil's Lake Agency have raised 60,000 bushels of wheat.—Montana's sixteenth annual fair opened last Monday at Helena with fine prospects.—The telegraph conference at Berlin has confirmed the modified tariff proposition.—France has sent a special envoy to Pekin to negotiate a commercial treaty with China.—By the burning of a lodging-house in a crowded quarter-off-London three lives were lo-t.—Judgey McAllister will shortly render a decision in the somewhat famous F. F. Cole habeas corpus case.—The Illinois State Fair, to be held in Chicago September 14th to 19th, promises to be unusually complete in the exhibits.—John H. Aufdemorte, the defaulting clerk of the New Orleans Sub Treasury, has been (brought-back from Mexico.—Curate Evans, of Manchester, Eng., denies that he was seen in Wales in company, with the alleged murderer Maxwell.—Physicians and druggists are at loggerheads in Indiana over the proposed enforcement of the Physicians and druggists are at loggerheads in Indiana over the proposed enforcement of the Physicians and the same time to a still greater proportionate extent.—Dutch Mormons have just held a conference at Zwolle, at which it tappeared that the Dutch are losing faith in the Latter-Day Saints' teachings, and that the converts who go to Sait Lake are decreasing in number.—X collision-geocurred on the Metropolitan Disretce tunderground.—From fifteen to twenty replies are secsived daily at the State Department from Consuls who were recently requested to furnish information relating to various industries abroad in which American tradesmen are interested. The responses are very satisfactory, especially in regard to the suggestions of new markets for the goods of this country.—Since June 1 last \$12,500,000 of g

THE 25th GREAT ST. LOUIS FAIR

THE 25th GREAT ST. LOUIS FAIR
Open Monday, October 5th, and continues for six
days. The revision of the premium list, which has
just been completed, contains 24 departments and
\$73,000 is offered in premiums. The management
are erecting 700 new horse stables, 500 cattle stalls,
\$800 sheep and swine peas, a poultry house for \$300
fowl and nineteen exhibition halls in addition to
those already upon the ground. The Velled Prophets will parade Tuesday, October 6, and the Travies
Procession Thursday, October 6, and the Travies
with 190,000 gas jets. \$400,000 has just been expended on improvements and 65 acres added to the
ground. Hances will be given over the new mile
track every day doring Pair week. Two car loads
of lions, tigers, monkeys, tropical birds, herbivorous
solimals and venomous reptiles, will be added to the
Zeological Garden as a special attraction to the Fair.
A rate of our subscribers desiring a coor of the
Area of our subscribers desiring a coor of the

Louis.

Any of our subscribers desiring a copy of the premium list will receive one free by addressing Pestus J. Wade, Secy. 748 Chestnut St., St. Louis, Mo., and stating they are subscribers of this paper.

The Finest Boys' School.

We know of no boys' academy in all the land equal to that established by Swithin C. Shortlidge in Media, and conducted in the past dozon years with unexampled success from any and every standpoint. Its corps of lostructors is strong, its mechinizal and chemical appliances full, its curriculum sensible and replete with every study which can handsomely fit for college or business life. The buildings are large and airr, first class in every appointment, while the grounds for exercise and sport are all that could be desired. One of the best features of the lustitution is that it is run without Ironclad rules and enacthments for the guidance of the boys and young mentions for the guidance of the boys and young mentions are supplied. The feut in a town where no liquor is solid is such glob abstrator that of clieges has had cause of competial. This fact in itself speaks volumes.—Media (Pa.) American.

We take pleasure in calling the attention of our renders to the advertisement of the Knickerbocks Brace Co., in this issue of our paper. We can re-oumened this Company to do as they agree, and or ders intrusted to their cere will receive prompt at tention.—St. Louis Prespiterian, June 19, 1895.

The Experimenting Servant Girl.

The Experimenting Servant Girl.

It is surprising to how many different uses a simple laundry article may be put if directed by Yankee wil. When we began housekeeping we had as our first housennid a German girl, who was an A I cook, laundress, and chambermaid. She introduced some excellent dishes and soups, and brought Pearline lute the laundry and dust-orders into the chambers. Of course she had to get married, and in her place came a bright American girl, to whom I imparted information of Barbara's ways and arts. Athewas no raw hand, but she seen developed a highem of destructiveness and revolution. Spoiling Barbara's cakes with too many seggs, putting lard on the gridinon, and making gravy for soop, were her failings. Soft soop she preferred to any laundry compound, and the dust size dust in the sleeping roome. She only stopped a month, but in that time she fitted us out with dyspepsia, jellow lined, and untildy rooms. Her successor's name was Madelaide, and she was Yankee, too. She was green enough, and awkward enough; but she was willing to learn, and qualit I introduced-Barbara's recipes and ideas, and told her to go ahead. As for dust, she never permitted any to be seen in her dominions. As for her cookery, she came in ahead of Barbara, and was just equal to any Miss Parlso of the time. As to her washing,—there she excelled. She was "goin' ter washing,—there she excelled. She was "goin' ter see" what Pearline would do, and aside from actual bleaching every week she accomplished some surprising things. That article, now in such c.mmon use in the laundry, she made effectually effective in ways that no housewife ever dreamed of. She weald wash the furniture with it; put it in water and sprinkle carpets before sweeping; mix the solution and shampoo the dog; dampen a cioth with it and tub up the book-covers; always had it in her dishwater; washed the blinds and wood-work with it; in short, used it almost every where throughout the house to promote cleanliness. The traditional Moily's brown was nowhere, and my

Gunn's Newest

Gamn's Newest

(Revised) Home Book of! Health or Family Physician; 210th edition, just ready, gives ninety freshitems; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing lihealth. 122 pages 1991 octavo, leather: See advertisement in another column.

Funk & Wagnalis will issue at once a subscrip-tion edition of Miss Cleveland's book, "tieorge Ellot's Poetry and other Studies." This edition will be il-iustrated, and will be sold exclusively by subscrip-tion. Price, \$2.00.

Twenty-seven young men and women graduated at the Jacksonville (III.) Business College last year. The College has a large attendance from all parts of the country. The fall term will open September 3rd.

Special attention is called to the advertisement of the celebrated distipsburg Katalysine Spring Water in another column of this paper. Send for their pamphiet giving analysis, etc.

Notice to Subscribers.

We particularly request subscribers who renev their subscriptions, to look carefully at the figures of

Business Motices.

SEALED LEFFERS answered by R. W. Flint, No 1837 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps: Money refunded if not answered. Send for explanatory circular.

Hupson Turrhx lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylou, O. P. O. address, Berlin Heights, Ohlo.

Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. But-terfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Syracuse, rew some.

Arsenic and quinine are not destrable commodities to carry about in one's system, and it is to be hoped that the poisonous ague remedies have had their day. Ape's Ajue Cure is a sure antidote for the Ague, and all malarial fevers, and is perfectly having the having the system in as good condition as

Spiritual Meetings in Brooklyn and New

The Church of the New Spiritual Dispensation, Heoships, Y, Bonde Study speriers, 91 & definite St., near Parison, 81 I. J., 2007. Spiritual St. 1 & definite St., near Parison, 1 I. J., 2007. Spiritual St. 2 and Conference at 3,200 F. M. Hom. A. H., Dalley, President; C. G. Claggett, Secretary.

The Ladies Aid Society meets every Wednesday after at three o'clock at 128 West And Street, New York. The People's Spirit - at Westing of New York City, con-every Sunday at 2:30 F. M. and 2:30 evening. In Arca Hall, No. 5.7 West 25th St., corner Sith Aveluse.

Saratoga Springs, N. Y.

The First Society of Septimalities at Sarstogs Springs, N. Y. Mill hold Settlings every Smothy aftersoon and evening the Supreme Court Boom, Town Hall; also on the first Mongrand Tuesday evenings of each month, at which Mondelle J. T. Hrigham will efficiate.

M. J. Holkin Pres.

M. J. Hölkin Pres.

Kansas City, Mo.

The First Spiritual Society of Kanaas City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Golby. Socretary.

A Live School.

BUSINESS COLLEGE,

Jacksonville, Illinois. ont for Business, English, Shorthand, and Pen-Circulars free. Address G. W. BROWN, Prin

GETTYSBURG KATALYSINE SPRING WATER.

Nature's Great Remedy for GOUT, DYSPER-SIA, RHEUMATISM, MALARIA. DIABE-TES. DROPSY, KIDNEY AND BLADDER

The Gettyston g water alone of all alleged medical springs gown poursees an indisputable medical record. & T. Medical "cord. (The Gettystong water has produced signally curative dot res organic effects in Daycoota, God, throundain, etc.

Pamphiets and water can be obtained of all druggists, or GETTYSBURG SPRINGS CO., Gettysburg, Pa., and Philadelphia, Pa.

Poor Boys who Became Famous.

By MEA, SARAH E. BOLTOS.

Fully Illustrated with 24 Portraits, 12mo, \$1.50.

THOMAS Y. CROWELL & CO.

18 Aster Place, New York.

North Collins Yearly Meeting.

The Bith yearly meeting of the Friendsof H mass Progress of North Collas, N. Y., will be seed at it misses Hall, see, Y. Mr. H. S. Lake of Chilfornia, and others, will address the meeting. Inspirational most swill be immissed by Mr. H. S. Lake of Chilfornia, and others, will address the meeting. Inspirational most swill be immissed by Mr. S. Ulis C. Desolos of south Bend, Ind.

Lawron's Station, N. Y. GEO, W. TAYLORG.

Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be eld at New Ers. Clarkatine County trease, beginning constagt specimeter for any feeding until the 14th Tenderly diluge speakers and mediums, and those fiving at relatables the may choose to visit the mercung, will find a fee it yet.

The Board of Managers wil two reasonable efforts to make the needing bots affixed the and heatricities. Lullain M. Hundler of Perflant ets afferred by many to be the less regarding on the Fractic Coast, will be in attendance or entertial the people with sweet misse.

New Era is torabed so the cost took of the Williametts.

New Era is torabed so the cost on the time of the G. H. R. Hundler colored thanks, and on the line of the G. E. R. F. Hundler colored the C. H. R. S. S. Plackase as Oregon, June 1286.

\$250 A MONTH. Agents wanted 90 test settler of the world, I sales from the settler from the settler of the sett

BICOFFER. To introduce will give a way 1,000 Self-Operating Washing Ma-



CLERGYMEN nd others desirous of adding to their incomes should handl our specialties and novelties. Highest references and test nontain from all parts of the U.S.

Good Agents Wanted

secretary and Transver Perr, N. J. 187 Correspondence selfcited in English, German, Fr Spanish, Swedish and Norwegian.

College of Therapeutics.

MONDAY, NOVEMBER 16.

Berkeley Hall, Boston.

PSYCHOMETRY

stif be in ight, which gives a perfect art of diagnosis and the philosophy of mediumistic, spiritual, and mental beating ex-

I Fee for the Course, \$25.00.

DR. J. R. BUCHANAN.

29 Fort Avenue, Boston

READY.

Mental Gymnastics

MEMORY CULTURE.

BY ADAM MICLER, M. D. ..

A practical and easy krosson by which any person, old or young, can train themselves to mesonrize anything they choose— THE CLERGY Their Sermons.

THE STUDENT Their Lessons,

THE BUSINESS MAN Items of Business.

The author of this work was put by the Severest partie test, few days are, by reporters of all the leading Chicago daily sapers. The columnectatory notices which aspeared the following day glowest how well he stood the test:

The suther, an old man claims to have a memory more to be trusted by training under this system than even while be as young. Chicago Inter-Ocean.

We o reflaifly commend it to all physions of failing memory as the best book obtainable on that subject. I style.

The author's me hed side us to perting control as will of the organs unconsciously employed in Septod's what may be called openingoes necessary. It is in missions and simple. Chicago Theses.

DANIEL AMBROSE, Publisher, 69 Dearborn-st, Chicago.

SUMMER SALE OF BOOKS.

he Hollow Globe. A traine on the physical con-formation of the earth. By W. L. S. erman, M. D., and Pyof. W. F. Lyon. This work healess setting for \$2.00. The few in stock are offered at 75 cents each.

olden H-mogries of an Earnest Life. Bein Blearaphy of A. B. Whiting: Tuether with sales from his positional compositions and press writings. C pixel op his stater. Spiritualists of Michigan must landy feel as regolati lineared by this work and we large will want a copy at the low price of 60 cents, i or pixel want a copy at the low price of 60 cents, i

The Bafest Creed.—By C. B. Frohingham.
Couldsts of thirteen Discourses of Season. I
known Binker. Cleth bound, heavy finted pa
now offered at 60 cents each.

anomis: A Rtythmical Romance of Minnesota, great heteliles and the Minnesota Massacrys. By My Coloner. Published at \$1.75, now edgeed at 50 cents Key to Political Science; Or Statesman's Guide. By John sand. Published at \$1.25, now 50 cents.

The Halo: An Autobiography of D C Densmore, we same is intended to be a truthful sates log-gaphy sucher and there are many who will be gird to have their library. The retail prigo is \$1.50, we will clos the stack at 15 cents a tory.

The Clergy a Source of Danger to the Ameri-can Republic. By W.F. Jameson. Originally \$1.50

All the above are for sale by th Philosophical Publishing House, Ch.

Toices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Phil

BY T. D. CURTIS.

delaty is Superstition's child,
Begot by Ignorance in groundless fear;
If likens God unto a chieftain wild,
Whose will is absolute and rule austero—
Who scatters curses with a hand severe
On all who do not choose to bow and praise,
Bestowing gifts on those who may appear
By word or deed, or both, his power to raise,
Begardless of their merits or their wicked ways.

Idolatry may bow to stocks and stones,
Or shrines built for the living or the dead;
Or shrines built for the living or the dead;
If worships arbitrary power in bones
From which all power to harm or bless has fled;
It puts a halo round some dead man's head
And worships him as one whose blood atones
For all the sins the human race hath bred;
It fills the air with hideous wails and groans,
With genufications that the most abjectness owns.

To mints, or books, or images, or cross,
No matter what the emblem worshiped be,
The all the same—idolatrous and gross;
It may be done in all sincerity,
Or only done in base hypocrisy,
As is the fancy of the worshiper;
Both classes bend the superstitious knee,
Hoping their God his favors will confer,
Howe'er the supplicant in life and thought may err.

How very low and groveling in this,
And reeking with the very fumes of hell:
As if mankind could win immortal bliss
By idle words and forms, in which can dwell
No kind of virtue, no exalting spell!
Let men but reason and they must behold
That righteous living here alone can tell
In raising burnan destiny. The bold
In thought and action the most rapidly unfold.

Throw creeds and books and churches to the winds, Save as they furnish food for human thought;
Shen every subtle manacle that binds
The human reason—"its with evil fraught;
Bow not to books, nor saviors, nor to aught
But Truth and Justice and the love of flood;
With these alone can be salvation-bought;
It was for these the Nazarene once stood—
In these must every soul find its redemption food:

If you would follow Christ, og be like God,
You must like them, be ever doing good;
You must arise above the brutal clod;
You must stand out, as Jesus Christ once stood,
The sturdy friend of God's great multitude—
That helplese mass of wronged and suffering poor,
Who now are trampled on by Mammon's brood.
You must hold up to scorn the evil-doer;
Put down the foul, and raise aloft the good and pure.

In no belief or unbelief, nor prayer,
Can men redemption from their errors find;
No worship of the things of earth or air,
Or heaven or help, or of the human mind,
Can from the smallest fetter e'er unbind
One single brother. Only deeds alone,
Done in the love of what is good and kind,
Om for the smallest human wrong atone;
Then worship not at all, but see that good is done.

Marship is mocker, but only cheats
The worshiper, who fancies he can guide
The forces of the universe, and beats
The sire with empty words; and, worse beside,
It dulls man's intellect and leads him wide
Astray from the true path of duty here;
It seeks for ends through setting laws aside,
When all must be fulfilled. Hence it is clear
The worshiper, through prayer, seeketh to rule this
sphere.

No jot nor tittle will the law abate
Till all shall be fulfilled; nor can man make
One halr, black or white, howe'er he prate;
Nor add unto his stature, though he take
No end of thought and prayer, nor can he shake
The purpose of any higher power;
But if he could, there would be cause to quake—
For all would come to chaos in an hour,
and death and darkness quickly all things would
devour.

n be ye not idolatrous, nor bow In worship unto things unseen or seen, thide your lot with clear, unclouded brow, And childlike trust the powers that, e'er have

They're watching o'er us all with vision keen,
And love unquenchable, forevermore;
In turn they ask our love, our faith serene,
And wait to welcome us when earth is o'er;
To homes of peace and bliss on 'Heaven's eternal

Nemoka Camp M eting.

Is the Editor of the Religio-Philosophical Journal.

I only reached here yesterday afternoon, and can make but brief report, which may give some idea of the meeting. It opened on Sunday, Aug. 2nd, with mandlercos wit about 301, addressed by first. C. G. Woodruff and the Preeddent, J. P. Whiting. Each day through the week conference meedings were held in the morning and addresses given in the afternoon, Mirs. Woodruff speaking greatly to the profit and enjoyment of her hearers, and the Preeddent Elling his place and speaking to the satisfaction and mijoyment of those present. A large tent for the me of mediums, and for shelling in storms is useful, and the print of those present. A large tent for the me of mediums, and for shelling in storms is useful, and the piatform and seats in tige shed forest near the lovely lake make a fine black-for gathering together. A. B. French spoke three days to growing mediences, and on Sunday, the 16th, there were over 1200 present. There are now about forty tents and cottages on the grounds, and probably 150 who stay permanently, with new comers adding to the number and promise of more for the last part of the time—there being yet two Sundays, up to the 315.

Of mediums present Mr. Hagaman from Tennesses, Mr. Allen, of Springfield, Oblo, Mrs. Sweet, Mrs. Jewell, Mrs. Ammidon and Mrs. Mellon, I have beard of, and others are present. Mrs. Pearsall comes to define and other with the promises to be filled by daily middlings and otherwise. The lake is beautiful, the green is the cherring to report good feeling, orderly be-

prove pleasant, the situation good, so to be done.

It is cheering to report good feeling, orderly behavier and a hunger for "the bread of life." I hope to stay to the close and make further report. On Sunday, the 0th, I spoke at a grove meeting at North Landing, near Cayaga Lake, in Central New York, to about 1,500 people called together by but fire days' notice. noka, Mich., Aug. 5th,

A Materialized Hole.

Take a sheet of stiff writing paper and fold it into a take an inch in diameter. Apply it to the stight sye, and look steafastly through it, focusing the sye on any convenient object; keep the left gree pean. Now place the left hand, held palm upward; edge-ways against the side of the paper tube, and about an inch or two above its lower end. The astonishing effect will be produced of a hole, apparently of the size of the cross section of the tube, made through the left hand. This is the hole in which was propose to materialize another and smaller hole. As we need a genuine aperture, and it would be inconvenient to make one in the left hand, left a sheet of while paper to substituted therefor and similarly lakel. Just at the part of the paper where the hole squaling in diameter the orifice of the tube appears, make an opening one-fourth inch in diameter. Now stare intendy into the tube; and the second hole, defined by its difference of illumination will be seen forming the left and the second hole defined its office. Best and the part of the paper where the hole squaling in diameter the orifice of the tube appears, make an opening one-fourth inch in diameter. Now stare intendy into the tube; and the second hole, defined by its difference of illumination will be seen forming the seen formination will be seen forming the second hole defined its original papers. The second hole defined its original papers and the second hole defined its original papers and the second hole defined its original papers. The second papers are second hole defined its original papers and the second hole defined its original papers. The second papers are second papers and the second hole defined its original papers. The second papers are second hole defined the paper where the hole specially into the tube; and the paper where the hole specially into the tube; and the paper where the hole specially into the tube; and the paper where the hole specially into the tube; and the papers are second hole defined in the papers and the papers are se

Religious Intolerance and Spiritual-

Hishop Foster, of the M.E. Church, in a recent discourse, advocated free discussion of all religious questions. That is a commendable step in the right direction. Truth cannot suffer from investigation, while error should be eliminated, for it is the truth alone which makes one free indeed. We all believe that certain degmatic creeds have in the past been incorporated in different churches as articles of faith, which the test of time has more or less proved to be erroneous.

faith, which the test of time has more or rese provest to be erroneous.

Modern Spiritualism has been before the world for nearly forty years. It has permeated all classes of society, and numbers millions of adherents. Like all previous reform movements in their inciplent startings, it has met with formidable opposition, especially from many of the so-called orthodox churches.

The Methodist organization in the days of the Wesleys, and for a long time after, passed through the same ordeal of opposition, contumely and reproach, that Spiritualism is at present undergolog. It does not oftend Spiritualists to be called by harsh names, for they have become accustomed to it, They demand honest and sincere investigation of the philosophy and shenomens of Spiritualism. We know The Methodist organization in the days of the Wesleys, and for a long time after, passed through the same ordeal of opposition, contamely and repreach, that Spiritualism is at present guidergolog. It does not offend Spiritualists to be called by harsh names, for they have become accustomed to it. They demand housed and shorer investigation of the philosophy and phenomena of Spiritualism. We know full well that it has been assailed from the pulpit and press by persons who have never investigated it, therefore such critics. Methodism, standing on the more liberal tasis of the Armenia doctrine, was Jost the opposite of the Calvinistic creed. It was that Methodism on its more liberal platform wonderfully enlarged its borders. The doctrines of John Calvin, severe, narrow and cruel, could not stand the test of investigation. It is, therefore, rapidly on the decline. No one can doubt the great ability of John Calvin. His theories, however, were false, and eagendered a spirit of intolerance and cruelty to those who honestly differed with him in opinion. About the Ulme, of Calvin, another great thinker lived and wrote in favor of the Unitarian belief, which so incensed Calvin that he caused Michael Servetus to be burned to death by a slow process of burning green wood. Calvinism then had its seed planted in blood, and, therefore, naturally became the most unrelenting persecutors of persons of other modes of belief, down to the present day. That same spirit persecuted the Quakers, and mediums whom they declared as witches, and caused them to be put to death or driven out of Massachusetts.

Every one who has carefully read and reflected over the ulterances of such Calvinistic divines as Prof. Phelps of Andover, Joe Cook and Talmage, and many others, too tedious to mention, who have grossly maligned Spiritualism to those own in the sume intolerant spirit prompting them, which governed the founders of their faith towards Servetus. But as we live in a day of enlightened reason, they dare the founders of their faith towards S

young glant, modern Spiritualism, under the law or unfolding progression in the grand future, of elernal spiritual existence.

People are not so easily frightened to-day as of yore. They breathe freer, and with heads up, move forward, with larget veneration, and love to the Creator for His wiss and beneficent plans unfolded to His children for the life beyond.

Jonathan Edwards, one of their ablest and prolific Calvinistic writers, tries to show God's wisdom and justice, is reprobating a was majority of the human family, to the torments of an endless hell, pared with infant skulls, not over a span's length. They now say they do not preach those doctrines they did a few years ago. Well, then, to be houset and consistent, they should expunge their creeds from their books.

States they seem at Chicago of a Society for Scientific and Psychical Research is a good move. If modern Spiritualism is put in the crucible and cannot endure the test, let it go to the wall.

Washington, D. C.

Jour Edwards.

The Opinion of Dio Lewis.

Dio Lewis in his magazine, The Nugget, speaks as ollows of the faith cure:

Dio Lewis in his magazine, The Nuqqet, speaks as follows of the faith cure:

The faith cüre is interesting a great many persons. In New York City there are several establishments where it is practiced. We have one church drawing immense crowds, in which the special object is to pray for the sick. Thousands of the sick visit his church seeking ours. We hear of many wonderful cures. If one ventures to express a doubt he is denounced as a person without faith in God. Every good person must rejolec over the reported sudden cures, without drugs, if he can believe in them. For myself, I believe there are thousands of discouraged people who are cured in this way, I think, but those maladies which consist in low spirits and nervous prostration are. A lady has recently assured me that when she went to this faith cure church for prayers, she was so weak that she had to lean upon two friends. An hour later she came home without assistance, and has enjoyed better health ever sipes. I do not doubt it. Another assured sue that she had suffered for some months with rheumatism in her hips, and was scarcely able to attend to her household duties; she visited the prayer-room and was immediately cured. Upon inquiry I found that she had not been quite free from pain or stiffness since, but had been performing the duties of household mother of the carried hope and imagination lift her into the new life? I believe there are many persons crippled with rheumatism that might be he ped in the same way. One is saked, "Do you not believe that the prayers of His saints may more Him?" I believe the Hw who made man may cure him of disease, and that our Father in heaven will hear the cries of his children. Whether He will contravene

Witcheraft in the West Indies.

The Strange Power of the Obeah Man-Singular Negro Superstitions.

Obeab, in the West Indies, is a two-fold art—the art of poisoning, combined with the art of imposing upon the creduity of ignorant people by a pretense of witchcraft. The Obeah man or woman is one of a great guild or fraternity of crime.

Hardly a criminal trial occurs in the different concles in which he is not implicated in one way or another. His influence is unbounded, the credulous peasantry holding him as prophel, priest and king of the district over which he holds sway. If a negro maiden wants a charm to make her lover "good to her," if a man wishes to avenge a wrong, or to know the secrets of his future, the Obeah man is at ance and advice.

Under the title of "hush destart" here.

name and advice.

The the little of "bush doctor" be wanders from place to place at the cost of his dupes; supplied with food by one, with money by another, desiden nothing. His pretensions are high; but he has means at hand to enforce them. He declares these lipowerful to cure all diseases. He can protect a man from the consequences of a crime; he can even-reminate the deal.

the consequences of a crime; he can even reanimate the dead.

His knowledge of poisons is immense. Every bush and tree formish weapons for his armory. Unfortunately, in too many instances, more effective agents are not wanting to his hand. How many planters have had poison administered to them in their coffee, how many book-keepers have come to an untimely end by the mixture of ground glass in their food may be seen in the records of the slave courts of the different colonies—Barbadoes and Jamaica especially. Next to cholera and yellow fever, Obeah was the greatest danger which every white man connected with the administration of assugar estate had to encounter.

ly. Next to cholera and yellow fever, Obeah was the greatest danger which every white man connected with the administration of assugar estate had to exounter. There is something indescriably sinister in the appearance of the Obeah man, which is readily observed by persons who have mixed much wiff the negrow. Sometimes, as an outward and visible sign of his trade or calling, he carries about with him a sini or wand, with serpents wreathed about it or the rude likeness of a human face roughly delineated on the handle. Lizards bonce, cate claws, ducks skulis, grave dirt—that is, earth taken from the grave of a freshly buried corpse—hang in a bug at his side. He has his catabilistic book albeit he can seidom read), full of strange characters, crude figures and roughly traced diagrams and devices, which he pretends to consoil in the exercise of his calling. On one becasion I happened to be in a court house during the trial of a notorious thief, when I noted one of these gentlemen enter the room; a very dirty handkerchief was bound lightly round his head, and from under his shagely brows I could see a pair of small, counting eyes which never took their gaze from the face of the Judge. The prisoner was undefended and was finally convicted, but I was afterward told that instead of employing a lawyer halm attainly paid him the sum of three guineas for his services. The wizard had undertaken to "fix the services. The had scarcely taken his stand in the witness box when she fell down in a fit and had to be carried out of the court. The case was adjourned till the next day, when, to my intense atonishment, when she was put into the dock, I noticed her trembling all overse course her had brought on the attack I have described.

A Ghost in the Car.

A Ghost In the Car.

A Passenger who Rides Late at Night on the Chest-nut Street Bridge, but Vanishes when an Attempt is Made to Collect his Fare.

nut Street Bridge, but Vanishes when an Attempt is Made to Collect his Fare.

Billy, the driver of one of the two night cars that run on Cheetnut and Walnut Streets after midnight, protests that he is not superstitious, but declares that he is beginning to have a sincere belief in the existence of gloots. Several nights ago he declared that a man had boarded his car whom he knew to have been dead for the past five years. At first he supposed it to be a case of close resemblance, but when he approached the supposed passenger the latter smiled blandly and noded to the driver just as he had done in life.

"I felt rather squeamish," continued the driver in telling his story, but as I never took any stock in ghosts I kept on walking towards him and never took my eyes from his face. He was leaning against the tagk dasher and there was no one else on the platform. When I got within three or four feet of him his face began to fade away. I stopped for a minute and then made a spring for him.

"Instead of grabbing a man I got a handful of air and came near going over the dasher, head foremost. This was on the three o'clock trip and we were just climbing the eastern slope of Chestmost. This was on the three o'clock trip and we were just climbing the eastern slope of Chestmost. This was on the three o'clock trip and we were just climbing the eastern slope of Chestmost. This was on the three o'clock trip and we were just climbing the eastern slope of Chestmost. This was on the three o'clock trip and we were just climbing the eastern slope of Chestmost. The ghost story was related by Billy to a regular passenger on Wednesday night and Billy assured him that he was convinced that the apparition would appear again. "I don't want to stand good for a ghost story on my own teetlimony," he sald, "and I would like to have this thing sifted down, and if you will ride around with me a couple of the percey night I know we will strike him again."

WATCHING FOR THE GHOST.

WATCHING FOR THE GHOST.

In consideration of the fact that Hilly is one of the oldest night drivers in the city and is considered a thoroughly trustworthy man by his employers and hundreds of West Philadelphians the passenger consented. The passenger last night in the presence of Billy Iold the story in these words: "Wednesday and Thursday nights nothing in the shape of a spock boarded the ear and I had about reached the concluded to alternate that I had been 'guyed' and concluded to alternate that I had been '

car passed Twenty-third Street.

THE WARTH REWARDED.

"When the cur had gone half way up the bridge hill the driver grasped me convulsively by the arm and said in a hoarse whisper: 'For God's sake, there it is.' Turning around I saw a man of ordinary appearance, with a full, blonde beard, standing on the back platform. Billy wrapped the lines around the back platform. In the meantime I kept my eyes on the man on the rear platform. When the driver approached bim he seemed to smile and nod, but as Billy sprang forward the form on the platform melted away. Billy shouted to the to stop the car, and then made a thorough search by the bridge and car, but no trace of the man was found. The driver said he felt clammy when he took the reins sgalls.

Psychometry in Literature.

From my portfolio of psychometric investigations I have selected the following report as a specimen of the application of psychometry in the investiga-tion of literary character:

LORD BACON.

"This is a man—not a modern character—he belongs to the past but is not one of the ancients. He was a man of great ability and prominence, of mark-dintellectuality and a great deal of mental power. It stimulates me, I teel it in the region of firmness, the had pried and ambittou. He had a great deal of swaying power. I think he is known and quoted now.

he may power. I think he is known and quoted now.

"I don't consider him an evenly balanced mind. He was subject to moods, and was not always to be deponded upon."

(What sort of a life did he lead?)

"A life of excitability. He kept things stirring all the while. He was in the political world. He was not an amiable man. People served him more through fear than love. He-was an over-weening man. I don't fancy his principles. He was revengeful and loved to display his power. His integrity was not reliable. He was traitorous, talse to his friends. I should fear him as an enemy. He had no conscientious scruples in gaining his purposes. He would not treat women properly as human beings but would only use them for his purposes.

man beings but would only use them for me purposes.

"He was enimeally intellectual. He was a writer. He wrote on there but better. I do not exactly see what they were they were deep and far-reaching. He was too critical to give any one much credit. I think he would write on philosophical subj.cis, embracing science, religion, church and state.
"He was a very attractive author and attained a very high reputation. He has been much admired and much criticised in later times. He was more distinguished in literary than political life."

(With whom was he acquainted as his contemporaries?)

(With whom was he acqualated as his contemporaries?)

[After a pause,] "It seems to me that it was under the reign of Elizabeth. He held some appointment under her. I think he knew Shakespeare, I feel that he lived in a bloody period. His career was restless and varied. He had periods of adversity and prosperity. He left a high character among literalt, but he lived in a licentious age and he was a licentious wan. His character is not esteemed by those who know it."—Psychometry, by Joseph Rodes Buchanan.

Ancedotes of Mormanism.

Ancedotes of Mormanism.

The Rev. G. M. Peirce, of Sait Lake City, a Methodist clergyman, and the editor of the Rocky Mountain Christian Adocate, spoke to a crowded house in St. James's Methodist Episcopal Church, at Madison-ave, and One-hundred-and-twenty-sixth-st., on "Life in Utah." Mr. Peirce has been fighting Mormonism in that Territory as an editor, minister and teacher, for the last twelve years.

"It is very difficult," he said, "to speak satisfactorily upon Mormonism in a mixed assembly like this, for the worst phases of the leastitution cannot with propriety be dwelt upon in detail. I will, therefore, give you a few anecdotes of my life there, li-ustrating the character and life of the people. When I went there twelve years ago as a Methodist minister, they all said to me, from Brigham Young down, "We want you to understand that we consider you and your like our bitterest enemies; ministers and teachers are our worst foes." I met many apostate Mormon women, and they all, without exception, said that as soon as they-left the Church the leaders and people, through the press and by every other means, tried to blacken their characters. One young woman told me that before her change of gaits she was a pet of Brigham Young's, but that afterward he did everything in his power to blight her reputation. Such is the spirit of ferrorism and persecution that is constantly held over the women, Knowling all this, I was not the least surprised to see in the newspapers that the Mormons had threatened to expose the private history of every Congressman who opposed their scheme.

"I knew one bishop who married three of his nicess, sisters, and all on the same day. Another high dignitary of the Church, who had three wives, brought up a little nices until she was satteen years old, and then he married her. Brigham Young wished-to send a young man to establish a Mormon colony in Arizona. He asked him if he was married. He was not. "Well, said Brigham, Brother Jones old, and the new married her. Brigham Young wished-to send

bring his three daughters into the room. Take your choice for a wife. Brigham was obeyed, as he always was.

"Where the Mormons' interests are concerned, you cannot place a particle of dependence on what they say, even under cath. Their moral sensibilities become so blunted that they have not the slightest healtation in taking other people's money, if they can get it. At one time, a bishop was on trial for murder. Many witnesses swore that they had seen him deliberately and in cold blood shoot a man, yet a Mormon jury brought in a verdict of not guilty. The leaders in the Church are great braggarts, but are nevertheless the most abject cowards, and if there is ser a direct issue between the Government and the Mormon Church, the latter will yield at once. All over Utah there is the most complete system of espionage, so Kan-A Mormon cannot enter a Gentlie meeting without being warned not to do it again. The missionaries and teachers can take care of the children, but they cannot touch the thousands that flock to Utah every year from all quarters of the globe. It is against these that Congress must use its power, and the only way it can do so is to distranchire polygamists, take the legislative power out of their hands, and give it to a commission appointed by the President. There are in Utah now twenty-six Gentile churches, forty-three ministers and 1,218 church-members. They are forty-six mission schools with ninety-flour teachers and 3,761 scholars, 3,000 of whom are children of Mormon parents.—New York Tribune.

The Divinity of Jesus.

The Divinity of Jesus.

The Divinity of Jesus.

Fo the Editor of the Religio-Philoscockical Journal:
How to reconcile the facts of Spiritualism with orthodox Christianity is now the question of my life. Miss Owen seems to have found a way, and if I don't mistake, the Rev. Dr. Watson, of Memphis, has also discovered a method. To me they seem to be incompatibles, and I have, therefore, of late allowed myself to go over the argungents in faror of the veriable divinity of Jegus as claimed by himself. The first time he was accused of blasphemy for calling himself God, he defended himself with the plea that all messengers of God wave entitled to the name of God. This was very low ground and did not put him on a higher pedestal than a prophet or other in-spired person. Subsequently, however, as his language is generally understood, he advanced his claim and declared that he was emphalically Jehovah. It is in reference to this second declaration that I wish to ake one orthwo questions. His language is, "Before Abraham was I am." Does the "I" in this sentence refer to Jesus, or is it part of the name of God.—I am." Surely it cannot be at the same times personal pronoun referring to Jesus, and an essential part of the name of God.—I am." Surely it cannot be at the same times personal pronoun referring to Jesus, and an essential part of the name of God.—I am."—then the sentence would read: "Before Abraham was, God.".t.e., God was, or God is. If it refers to Jesus then there is no God alluded to to the sentence would red." or God is. If it refers to Jesus then there is no God alluded to in the sentence except by a somewhat violent implication from the verb "am." I know nothing of Hebrew and have not a Greek Testament at hand. Supposing we take as a right translation of the sentence "Before Abraham was Jehovah, what could be his meaning? It seems to me Jesus milght have meant to rebush the Jesus for resting on the authority of Abraham, by declaring that as God preceded Abraham, so any one inspired of God was not bound by the prejudices or teachings that dated only from the Jesus' great progenitor.

J. A. G.

only from the Jews' great progenitor. J. A. G.

Mrs. S. S. Wyatt, of Kellerton, Iowa, writes:
In your saluable paper we flod many accounts of
test and healing mediums throughout the country.
Thinking it might be interesting to your readers and
also a great benefit to some poor estifeting persons
within resch, I would introduce to them Mrs. C. F.
Weston, of Des Moines, Iowa, with whom I am personally acquainted. I called to see her last winter
in regard to my health, having been an invalid over
eleven years, and during those years I had employed
over nine different celebrated-now-t-all M. D.;
and they could do nothing, only take money and
aggravate the disease. I took majnetic treatments
of Mir. Weston for five weeks, and can truly, say that
I have received nore benefit from her than, I over
received before. She is also a splendid chairvoyant.
She has given me many valuable tests. I have been
investigating Spiritualism for some time. I am
much pleased with the JOURNAL, and all its contributors.

Notes and Extracts on Miscellaneous

Laurel Hill is 2,500 feet above the sea level. It will cost \$500,000,000 to complete the Panama

There has been no rain in Arizona since last De-

The town of Good Haichet, in Idaho, is offset by Bad Axe, in Michigan.

Rome, in the reign of Hadrian, is supposed to have entained 7,000,000 inhalitants.

To manufacture 5,000 tons of potato starch would equire 1,575,000 bushels of potatoes.

require 1,575,000 bushes of potatoes.

The Cannilan Pacific Railway has so far cost \$130,000,000 and is yet far from completion.

A silver watch was found in a watermelon bought by a boy at Battle Creek, Mich, is few days ago. Over 50 musical compositions, marches and songs are been put on the market since General Grant's

In the Western Reserve milk sells for 1 cent a quart, and 12% cents a pound is a good price for but-ter.

ter.

The meaning of the poet Swinburne's name is Pig's brook; from "Swin," pig and "burne," brook.

Mrs. Isabella Law, an old lady of Pittsburg, says she cooked the dinner for Lafayette when he visited that city in 1825.

Boston has made a contribution toward the cul-ture of the Congo country by sending out a cargo of liquor, said to be so yile as to be unsalable in New England.

A lady of Richmond, Va., has a son twenty months old who cannot speak a word, but sings himself to sleep nightly with the airs that he has heard sung, played or whistled during the day.

played or whistled during the day.

An Indianapolis clitzen who is said to be the heaviest game and poultry dealer in the country, his yearly sales amounting to a million and a quarter dollars, began life with a capital of \$5.

Gallipolis, Ohlo, derived its name from Gaul or Gallia, the ancient name of France. The town was founded in 1770 by a few French families, sent over by an agent of the Ohlo Company.

It, is asserted that crows have twenty-seven distinct cries, calls, or utterances, each readily distinguishable from the others, and each having an unstakable connection with a certain class of action.

The Marquis of Lorae, known to almost everybody, of course, as one of the sons-in-law of the British Queen, dipe his private pen into an ink bottle made out of a hoof of Lord Clive's Crimean charger.

The odd fancy of a Michigan man is to build his summer residence in the shape of a huge lantern. The site is on a builf overlooking Lake Huron, and at night when the house is well lighted up the effect is curlous.

is curious.

Pilny, the historian, is believed to have started the sea serpent on its travels when he recorded that in the Indian Ocean there was found a fish "so long and so broad as to take up more in length and in breadth than two acres of land."

An Arkansas spaper says: "A girl who can carry a coal oil can to the store in one of our cultivated towns, and carry it home again without blushing, is one of the advance guards. From such stock is to come the hardy energy that is to conquer Arkansas for true civilization."

for true civilization."

One of the first appeals of one nation to another, as if they formed one commonwealth, was in the twelfth century, and in the thirteenth century the good King St. Louis, of France, was chosen arbitrator between Henry III, of England, and his Barons.

When the ropes with which oil wells are drilled are worn out they still have their uses. They are purchased by junk dealers, thoroughly cleansed of oil and reduced to a pulp, which forms the basis of the heavy paper of which flour sacks and wrapping paper are made.

paper are made.

The negroes are going West as well as the white men, but while the latter are moving along the thirty-ninth parallel, the former are keeping step along the thirty-second. The center of white population is now near Cincinnati, while that of the black populations near Macon.

uauon4s near Macon.

The alleged largest diamond in the world was found recently in Africa, and It is to be polished in Amsterdam, where a special shop is being constructed for the purpose. It is said to weigh 475 carats, which is 195 carats more than the Shah of Persia's "Grand Mogul."

which is 195 carats more than the Shah of Persia's "Grand Mogul."

Dallas, Fex. claims to be the most striking example of growth in the Southern States. In 1872-3 it was only a clump of uppretentions warsphouses and shantles on the Trinity; now it is solidly built over an area extending back two miles from the river, and has a population of over 35,000.

The pressure sufficient to rupture a blood vessel is much greater than that to which they are ordinarily subjected. The carolid artery of a dog required from thirty-five times.

An American who saw a cockinght in Mexico writes: "The bird that had swooned was bathed with cold water, its throat moistened by a wet feather, a cloth held over it to keep off the sun and pleces of smoking wood put under its nostrils and over its comb. Thus stimulated it resumed the fight.

In Normandy the cruel practice of singing contests arranged by the bird dealers between the chaffinches are selfil kept up in which the birds are frequently compelled to sing alternatively as many as \$800 times. Frequently they are depirted of their sight, as blind birds are offen the best songsters.

The beggars of Paris support a bulletinthe Guide, by a monthly subscription of S sons. It contains such announcements as: "To-morrow at noon funeral of a rich man at the Madelainer." "At 1 marriage of a clerk, no importance." "Wanted, a blind man who plays the flute," er, "A cripple for a watering place."

who pays the nute," or, "A cripple for a watering place."

The Path Math Gazette publishes a long communication in which the writer says that the ladies in the older cities of the North American continent are, with scarcely any exceptions, superior to English gentlewomen, in brain power, in clearness of mental vision, in common sense, in practical, sound sense, and in general intelligence.

A blacksmith in Ohlo, who had been annoyed by a flock of geess entering his shop, resolved to fire frem. He heated a rod of iron redhot, and, chopping off pleces the size of corn, threw them out where the geess were, who, mistaking them for corn, swallowed them, and perished. The iron fairly burned holes through them.

Dermestes, commonly known as the Bawn beetle,

corn, swallowed linen, and persished. The iron fairly burned holes through them.

Dermestes, commonly known as the Bawn beetle,
is one of the most destructive of insects, living on
dried meats, feathers, akins, corks, horns, and hoofs.
Not long since they swarmed to such an extent in
the London akin warehouses as to call forth a reward of \$100,000 for an available remedy, which
tempting offer failed to secure the desired result.

There is a man in Americas, Ga., one side of
whose fixed is never datap with perspiration. No
matter how hot the weather, nor how much the
right side of his face pay sweat, there is never a
drop,on the left side, beginning at the roots of his
hair, extending to the ear on the back and to the
ceuter of the cheek bone.

Something akin to a mirrage may often be seen at

center of the nose in front, and reaching to the lower edge of the cheek bone.

Something akin to a mirage may often be seen at Lake Griffin, Fiz., If one looks north across the lake, from the southly as a rainstorm in approaching from either north or south, he will see the timber and other objects at the north end estand out in bold relief as if they were in the middle of the lake and half the distance they really are away. The change is stiking and unaccountable.

Moscow has an enormous new cathedral, built in Graco-Byrantine style, which covers 73,999 square feet, and has cost \$12,000,000. It has fire cupoins, on which 900 pounds of gold were used as embellishment, and thirteen bells, the largest half as hig again as the "Great Paul" in London. The largest door weighs thirteen tons and cost \$310,000. The marble in the building cost \$1,500,000.

Probably the fastest cruiser affect is the British vessel Mercury. She has attained an average speed of the Chillan'ram cruises Essmeralda is 18 knots, and that of the French cruiser Milan face at 18 knots, and that of the French cruiser Milan face at 18 knots. The Mercury is 300 feet long and 46 in breadth, and has 25 feet shorter, but although the French cupsed is 25 feet shorter, but although the French chip is 3 feet shorter, but although the French chip is 3 feet shorter, but although the French chip is 3 feet shorter, but although the French chip is 3 feet shorter, but although the French chip is 3 feet shorter, but although the French chip is 3 feet shorter, but although the French chip is 3 feet shorter, but although the French chip is 3 feet shorter, but although the French chips and 50 feet longer, her breadth of beam is only 25 feet.

A Haunted House in Dublin.

A Haunted House in Dublin.

A remarkable case was heard lately in Dublin. Mr. Waldron, a solicitor's clerk, sued his next-foor neighbor, who is a mate in the merchant service, mamed Kiernan, to recover £500 damages for iojuries done to his house by, as he allege d, the defendant and his family. Kiernan denied the charges, and asserted that Waldrou's house was haunted, and that the acts complained of were done by spirits or some person in plaintiff was to the effect that every night from August to January his hall door was continually being knocked at, and his windows broken with stones which came from the direction of the defendant's premises. Mrs. Waldron swore that one night she saw one of the panes of glass. In the window cut through with a diamond, and a white hand inserted through the holes o made in the glass. She caught up a bilihook and aimed a blow at the hand, cutting one of the fingers completely off. The hand was then withdrawn, but on her examining the place she could find neither the finger nor any traces of blood.

On another occasion the servant, hearing mysterious kneckings, fell down with fright, upsetting a pall of water over herself. Mr. Waldron armed himself with a rifle and revolver, and brought a detective into the house, while several policemen watched outside. They, however, could find nothing. Kiernan's family, on being accused of causing the noise, denied it, suggested it was the work of ghoets, and advised the Waldrons to send for a Roman Catholic clergyman to rid the house of its terrors. A police constable swore that one evening he saw Waldron's servant kick the door with her heels at about the time the rapping usually commenced. Chief Justice Morris said the affair suggested the performances of the Davenport brothers or Maskerine and Cooke. It was quite inexplicable from the absence of motive, and remained shrouded in the mysterious uncertainty of the Man with the Iron Mask, the authorship of "Junius's Letters," or "Why Anderson Lett Dycers." The jury found for the defendant.—St.

"O, Lor' Hit 'Im Again!"

In the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren, we dinna need a new chapel: I'll give £5 for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head.

Looking ou and seeing how bad it was, he said: "Brethren, its worse thon I thoucht; I'll make it 50 pun'."

Brethren, its worse thou I thought; I'll make it 59 pun."

"Oh, Lord," exclaimed a devoted brother on a back seat, "hit 'im again!"

There are many human tabernacies which are in sore need of radical building over, but we putter and tuss and repair in spots without satisfactory results. It is only when we are personally alarmed at the real danger that we act independently, and do the right thing. Then it is that we most keenly regret because we did not sooner use our judgment, follow the advice born of the experience of others and jump away from our perils.

Thousands of persons who will read this paragraph are in abject misery to-day when they might be in a satisfactory condition. They are weak, lifeless, full of odd aches and pairs, and every year they know they are getting worse, even though the best doctors are patching them in spots. The origin of these aches and pairs is the kidneys and liver, and if they would build these all over new with Warner's sate cure as millions have done, and cease in year they would be well and happy and would bless the day when the Lord hit 'em' and indicate the common-sense course for them to pursus.—

In plance industriant Rates & Campu's.

A new era in pianos is dawning at Estey & Camp's, 210 State Street, Chicago, in which the masses are interested. Not satisfied with the great prestige they have gained the world over on the Estey Organ, they have invested an immense capital in the manufacture of a fine piano, beautiful in tone, of handsome design, as durable as any piano, and fully warranted. The Estey Piano Company's factory is in New York City. The Estey pianos are sold at astonishingly low figures, coasifering their quality. Call or write for catalogues and terms.

A Disorderly Parrot in Church.

At a recent "children's day" service in the Methodist Church at Roxford Flats, a lady who had no canary bird took a parrot to hang up in the church among the flowers and other decorations. When a small boy with whom the parrot was familiar begain to "speak his piece," the parrot began to mock him and finally screeched out, "Hey, you little devil!" This demoralized the congregation and Polly was hurried out of church in disgrace.

We Caution All Against Them.

The unprecedented success and merit of Ely's Cream Balm—a real cure for catarrh, hay fewer and cold in the head—has induced many aftenturers to place catarrh medicines bearing some resemblance in appearance, style or name upon the market, in order to trade upon the reputation of Ely's Cream Balm. May in your immediate locality will testify in highest commendation of it. Don't be deceived. Buy only Ely's Cream Balm. A particle is applied into each nostril; no pain; agreeable to use. Price fifty cents; of druggists.

San Francisco Chinese are not content with the monopoly of the laundry business of the city, but they control 99-100ths of the pork industry as well.

"No Physic, Sir, in Mine!"

"No Physic, Sir, in Mine!"

A good story comes from a bory's boarding-school in "Jersey." The diet was monotonous and constipating, and the learned Principal decided to introduce some old-style physic in the apple-sauce, and
await the happy results. One bright lad, the smartest in school, discovered the secret mine in his sauce,
and pushing back his pilat, shouter to the pedagogue, "No physic, sir, in mine. My stud jedie not
use nuthin' but Dr. Pierce's 'Piessant Parigative Pelleta,' and they are a doing fiber duty. like a charm!"
They are anti-bilious, and purble, regetable.

In Plymouth, Mass., an old sexton of the antique
school has just died, having dug the graves of 3,250
people during his life.

The Terrible Drain

Which scrouls has upon the system must be arrested, and the blood must be purified, or seribus
consequences will ensue. For purifying and vitalizing effects, Hood's Sarasparilla has been found superior to any other preparation. It expels every
trace of impurity from the blood, and bestows new
life and vigor upon every function of the body, enabling it to entirely overcome disease.

Out of 200,000 salmon ova recently, sent out from England to Tasmania 40,000 hatched and are doing well.

Hello!" we heard one man say to another, the other day. "I didn't know you at first, why! you look ten rearr younger than you did when I saw you last." "I feet len years younger," was the reply. "Fou know! I had to be under the weather all the time and gave up expecting to be any better. The doctor said I had consumption. I was terribly weath, had night-sweats, cough, no appetite, and loss first, had night in the loss of the loss o

How Women Would Vote.

Were women allowed to vote, every one in the land who has used Dr. Pierce's "Farorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex. By druggists.

Lightning is reflected for 150 to 200 miles, and hunder may be heard for 20 or 25 miles.

The combination, proportion, and process in pre-paring Hood's Sarsaparilla, are peculiar to this med-leine, and unknown to others.

Jelly "speckied" with strawberries is the favorite dish for suppers after dances in England. St. Louis girls take the lead for beauty. So does

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, 'arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp. Mrs. D. N. Parks, Clio, Mich., writes: "One bottle of Ayer's Hair Vigor has entirely restored my hair to its natural color, and given it a beautiful, soft, slike appearance. I am fifty-seven years of age, and was quite gray. By the use of that one bottle of Ayer's Hair Vigor, the original color was perfectly restored, and I now have as fine a head of hair as when I was sixteen." Bessie II. Bedioc, Burlington, Vt., was troubled with a disease of the scalp, which caused her hair to become

scalp, which caused her hair to become barsh and dry, and to fall out so freely that she scarcely dared to could it. Ayer's Hair Vigor restored the scalp to a healthy condition, cleansed her head of dandruff, and made her hair beautifully thick and glossy. This preparation is approved and recommended by physicians.

AYER'S Hair Vigor

Restores Vitality.

Restores Vitality.

When the hair begins to fade, grows gray, becomes weak, thin, brittle, and hareb, the vital forces of the organs, on which it depends, may be restablished by the use of Ayer's Hair Vigor. It will cause a new growth, presenting the luxurfance and color of youth. Every woman who has arrived at the middle age, and who wishes to retain the original beauty of her hair, should use this incomparable remedy. Mrs. O. O. Prescott, 18 Elm st., Charlestown, Mass., writes: "Two years ago about two-directs of my hair came off. It thinned rapidly, and I was fast growing bald. On using Ayer's Hair Vigor, the failing stopped, a new growth commenced, and in about a month my head was completely covered with short hair. My hair has confined to grow, and is now as ample as before it fell." W. W. Wilkins, Windsor, Ill., says that crystpelas in the head left his sealp as bald as an infant's. The use of less than a bottle of Ayer's Hair Vigor produced a fine growth of new hair, of the original color?

PREPARED BY

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.

"THE CURRENT" CHICAGO. The great Literary and Family Journal of our time. Clean, perfect, grand! Over 600 brilliant contrib-utors. 41 rearry 6 mo., E250. Buy it at your news-dealer's—Send 10 cents for sample copy. For advertising apply to Lord & Thomas.

calp, and restore contain, ya., su , and had, after on, Great Bend, of the scalp.

uparts a bealthy vitality to the scale for son of James U. Carter, Occou-as cured by Ayer's Hair Vigor, an r. than even. Dr. Horatio Nelson, an excellent remedy for humors of

Ayer's Hair Vigor Impar normal condition. The 3 m scald head. He was e a fuller growth of hair th is Ayer's Hair Vigor an e

AS

Ø 4

0

0

FANCY WORK Profitable and Permanent Em-misses at their own homes; so simple that a child 10 years old can learn in one week. Sed 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

Frightful Case of a Colored Man.

I contracted a fearful case of blood polson in ISSE. I was treated with the old remedies of Mercury and Polsak, which retains the property of the property of

Manager Choss Carley Co. Atlanta Division Atlanta, Ga. April 18, 1885.



THE GREAT

SPIRITUAL REMEDIES.

MES SPENCES POSITIVE AND NEGATIVE POWDERS.

IVOITID AND REVAILE TUMPLES.

"Our family think there is nothing like the positive and Negative Fowders"—so say J. H. Wiggins, of Beaser Dam, Wha, and so says everyloody.

Buy the Fostistives for Fevers, Coughe, Colds, Becondities, Astima, Depted Satima, Depted Compilator, Boston, Editory Compilator, Liver Compilator, Bloom, Editory Compilator, Audit Compilator, Boston, Editory Compilator, Depted Satisfactor, Compilator, Boston, Children, Compilator, Boston, Amasurosia, Buy the Negative chalf and hast) for Chills and Preser.

Mailed, potapaid, for St. Job a box. og till bures for \$5.00. Bend money at our risk by Registered Letter, or by Money Order.

For sale, wholesale and retail by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Far Sale at the Office of this Paper.

Banner of Light, Boston, weekly.

Bedium and Daybrask, London, Eng., weekly.

8

Rodium and Daybrask, London, Eng., weekly.

10

The Shaker Manifeste, Shakers, N. T., monthly.

17

The Theocophist, Adva., (Hadran, India, monthly.

18

Light for Thinkers, Atlanta, Ge.

05

Theklind Cure, Chicago, monthly.

10

ia man



CHICAGO, ROCK ISLAND & PACIFIC R'Y

ALBERT LEA ROUTE. Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points.
All Through Passengers Travel or Fast Express
Trains.
Theses for sale at all principal Ticket Offices in
the United States and Canada.

Baggier checked through and rates of fare al-ways as low as competitors that offer less advan-tages. For detailed information

CREAT ROCK ISLAND ROUTE ALYOUT DEAFER.
R. R. CABLE,
Fro. & Ges Year,
CHICAGO. E. ST. JOHN.

MIND-CURE AND SCIENCE OF LIFE.



FREECIFT! A copy of my lives. Send name and post-office address, with six come post-age for matting. The book is invaluable to persons suffering with any disease of the Nose. Throat or Lungs. Address DR. N. E. WOLFF. Chechnati.Obb. EFF mate the paper in which you saw this advertisement

THE INDEX

27-4tf.

RADICAL WEEKLY JOURNAL. BLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Editors, W. J. FOTTEN:
CONTRESSUZ ORGAN

Felix Adler, John W. Chadwick, M. J. Sarner, F. M.
d. W. R. Spenoer, Mrs. & D. Chetter, Mrs. Anna Garlin,
Coroline E. Dale Mrs. Sarne A. Underwood, Miss M. A.

spencer, Caroline E. Daie Mrs. Sara A. Underwood, Mise M. A. Hardaker.

The slim of The Index is—
To increase general intelligence with respect to religion;
To increase general intelligence with respect to religion;
To inster a nobler spirit and quicken a higher purpose, both
in the society and in the individual;

to honour a moner open; and quarken a higher purpose, both in the society and in the individual;
To imbetitute knowledge for ignorance, right for swrong, truth for superstition, fredeoid for slaver; character for open, catholicity for bigothy, love for hate, humanitarianists for sectarization, devotion; on universal pands for absorption in satisfactories. The day winn free and rational thought shall take the place of degranation and ecolosization throughout the world, and when the welfare of humanity here not once shall be the sine of all private and public activities.

The relations of Religion to Modern federacy and to Social States and Philamediscopy, of the Private and public activities.

The relations of Religion to Modern federacy and to Social States and Philamediscopy, of the Private and partial States.

Terms, 25 per solution for Social Private and profits to the find the control open federacy attention.

Terms, 25 per solution for solvents, To new unincribers, 25 for six months. Specimen copies sent grants. Address: The Index, 45 Repiston St., Burston, Mass.

DR. PEIRO has devoted B years to the special treatment of Catarrh, Throat, Lung Diseases, tounder of the Am. caygen Co., for the pre-

OXYGEN TREATMENT

order by permission to a few of our patrons.

M. Tubbs. Esq., Nameer W. L. fel.Co.,
en. C. M. Howard, Mrs. T. S. Carse.

W. Nixon, M. D., Mrs. Netta C. Rood,
orry R. Stlies, M. D..

SHAM HOLDER.



\$1.50



Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois

DR. JOS. RODES BUCHANAN.

OPIUM Marphine Habit Cured in 10 to 20 days. No pay till cured. Dic. J. STEPHENS, Lebanon, Ohio.

Our Handy Lists

Shrewd Advertisers For 1885,

Lord & Thomas,

7 to 13 McCorr CHICAGO, ILL.



Piano or Organ

Estey Organ

Decker Brothers Pianos.

If you can not call, send postal with your ad-dress, and we will mail you our terms, and cat-alogues of the above named, besides a fine line of less expensive, but very desirable instru-

Estey & Camp, 190 State Street, Chicago. Broadway, Nr. Louis.

A SUPERB OFFER.

A First-Class Sewing-Machine,

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its part

EVERY MACHINE WARRANTED FOR 5 YEARS.

Chicago Weekly Journal

SAMPLE COPY

which will cost you not

JOHN R. WILSON

PUBLISHER.

Chicago Evening Journal,

159 & 161 Dearborn St.,

SARAH A. DANSKIN,

PHYSICIAN OF THE "NEW SCHOOL,

Office: 481 N. Gilmore St, Baltimore, Md. During fifteen years past Mas. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rosh. Many cases processneed hopeless have been permanently cured through

to an arrow protest have been per market meaning the first time that and clairroyant. Reads the in 2014 clair to patient, whether present or is a first and it. Bush-treats the case with a scientific skill which been greatly enhanced by his fifty years' experience. been greatly enhanced, by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

Prepared and Magnetized by Mrs. Dandrin.
Is an unfailing rienesty for all diseases of the Threat
Langs, Tussacrulas Consumeration has been cursed by
Price 22.00 per bottle. Three bottles for \$5.00 Add
SAIGM.R. DANSKIN, Baltimore, Md. Pert-Office Mc
Orders and remilitances by express payable to the ord
Sarah A Danskin.

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Balle, Chicago.

These baths are agreet interry and more possible company agent. Nearly all forms of Reseas Laydily described best influence when properly administered. All subsequence heart and delighted with the effect. Thousands of our best listens can besuff to their, great cursaite properties. The heart and cone and judge forphourself.

ELECTRA ELECTRA APPECLAITY. The Electro-herman hand, as given by its, is pur executioning to Response Open for Laddes and Gentlemen from 7 A. S. to 8 p. p. undays 7 A. M. to 12.

SPIRIT OF THE NEW TESTAMENT,

THE REVE ATION OF THE M SAION OF CHRIST.

THE REVE ATION OF TALK ESSIN OF CREEK.

BY A WOMAN.

A book for his references, workers for the freedom of woman,
Spiritualities, and thereal thinkers, who remains that the true
spirit of Christianity, long misunderstood and forentiem by
ty and reformation to day. "A very freemantishis book."—45
plus. "Characterized by an earnest syst caseful spirit and purity of purity of purity of purity of purity of purity of purity."—Novel and acceptable below.

"Woman's Journal, etc. Published by S. LLES, Loobound, Edg. and on sale at Chypion, Chinamic Co., 283 Wanh
in the purity of purity of the control of t

JUST ISSUED

Manual of Psychometry

DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHARAN, M. D.

Author of "Anthropology," Therapeutic Sacognomy and Moral Education "-Professor of Physiology and Institutes of Medician in four Medician Colleges successively, from 1845 to 1881—and for two years Dean of the Eclectic Medical Institute, the parent school of American Medical Education Dissources of the Impressibility of the Elesia—of Physhemetry

CONTENTS.

ing-Portrait of Mrs. 2

Frontispiece-Engraving-Pertrait of Mrs. Documents.
CHAP. 1.—Original Statch of Psychometry.
CHAP. 2.—Chapting Statch—continued.
CHAP. 2.—Later Developments.
CHAP. 3.—The Psychic Framilies—their levation, and accidental manifestation.
CHAP. 6.—Psychometry in Self-Californe. Conjugal Estations
CHAP. 6.—Psychometry in Self-Californe. Conjugal Estations
CHAP. 7.—Psychometry in Nadical Science and Choice of
CHAP. 7.—Psychometry in Literature.
CHAP. 9.—Psychometry in Literature.
CHAP. 9.—Psychometry in Literature.
CHAP. 10.—Psychometry in Literature.
CHAP. 11.—Future Life and Leaders in Estigion.

APPENDIX

Prophecy of Casotte-Frequency of Profits Prophecy of Cascitie—Freevening of Pref atom—Desting of Bar Toung.

The author, in his preface and Introduction, says. "This witness has been prepared to fulfill the promise rescondy to the property of the property of the property of the control to introduce the subject D-tab general resider—one an eigh-orate memory for eximitat, which need not be offered until it is called for. As a science and philosophy Professioners above the nature, the soup, and the non-present entities there are no subject to the property of the pro-ting which they are manifested, while as as art is shown the method of utilized these property fractions in the invest-igation of character, thosase, pipelinegr. I formular feature, legislations, publishers and the property fractions of the productions, publishers and the property fractions of the large of the proposition of the property of the pro-duction of the proposition of the property of the pro-duction of populations with prove the damp of rises were in-teresting and the proposition of the pro-duction of the proposition of the proposition of the pro-duction of the proposition of the proposition of the pro-duction of the proposition of the proposition of the pro-duction of the proposition of the proposition of the pro-duction of the proposition of the proposition of the pro-duction of the proposition of the proposition of the pro-position of the proposition of the proposition of the pro-position of the proposition of the proposition of the pro-position of the proposition of the proposition of the pro-ton of the proposition of the proposition of the pro-ton of the proposition of the proposition of the pro-ton of the proposition of the proposition of the pro-ton of the proposition of the proposition of the pro-ton of the proposition of the proposition of the pro-ton of the proposition of the proposition of the pro-ton of the proposition of the proposition of the proposition of the pro-ton of the proposition of the proposition of the proposition of the pro-ton of th

Price \$2.00, Postage & Cents.

Chicago, Ill. | Cal Puntanesso Botto, Chicago, Ill. | Cal Puntanesso Botto, Chicago

In looking, then, at this sentiment of veneration, how will be based upon the recognition of a spiritual communior? In this way, what, can command your veneration and provoke your love more than with the produmd sincerity of realization to come to your domestic akiar, and there around your table hald one sweet hour's communion with the departed dead? Then that hallowed thought in the majesty of its sincerity becomes the great, moving power of your lives. When you come and have the simple communication with the departed dead? Then that hallowed thought in the majesty of its sincerity becomes the great, moving power of your lives. When you come and have the simple communication with the sent of the simple communication of the simple communication with the simple communication of the simple communication of the simple communication of the simple simple

practically embody this law of love in our daily lives and zealously aim to achieve the ideal in our own experience?

When I know that I must work out my own salvation, learn patient endurance, and gain strength through effort, and enterprise for the good of my fellows, what matters it to me, whether one or other, the symbolic or historic, view of Jesus be correct? I can neither prove nor disprove, but, one way or the other, this I know. I must live my own life, by myself, be held accountable for the motive and "deeds done in the body," go to "my own place," not for what I have believed, or doubled, respecting Jesus, but for the seed, sown, the influence exerted by me, the example I have set to my fellows.

"For modes of faith let graceless zealots fight. His can't be wrong whose life is in the right." Have we as Spiritualishs, task in all solemn seriousness, and conscious that the answer my own conscience gives is not altogether satisfactory, realized to the full the significance of the demand Spiritualism makes upon us to do practical work for, human progress by individual sacrifice of salf and united effort? Have we not been trying to get more and more light, looking to our own needs, like the horse leech demanding more and more, without riving in return unstituingly to others around us? Have we preached these glad tidings, gone forth into all the world to tell them to every creature, regardless of discomfort and opposition? St. Paul was a fanatic, perhaps, but he was in earnest, and meant what he said; his philosophy did not cool his ardor for human salvation, he felt he must pluck men "as brands from the burning." "Now was the time," but he went to work at it so successfully that, although persecuted to the death, he made a mark which will live as long as duty is recognized by man.

Have we wled the tears from the mourner's eye? Have we fed the hungry, clothed

which will live as long as duty is recognized by man.

Have we wiped the tears from the mourner's eye? Have we fed the hungry, clothed the naked, healed the sick, sympathized with the suffering, warned the wayward, helped the weary, and comforted the heavy laden?

"The people die for lack of knowledge," we spending helped the weary, and comforted the heavy laden?

"The people die for lack of knowledge," which will and must save, save from ignorance, fear, intemperance, selfishness, and wrong-doing. Why then are we spending our strength and cudgelling our brains, fighting with each other about symbols, interpretations, occult mysticisms, and poring over the wisdom of the ancients, which when interpreted means no more than is found in the spirit of the age, viz., that man is a spiritual being, a moral and responsible agent, that virtue, goodness, and responsible agent, that virtue, goodness, and obedience to the promptings of benevolence (self-sacrifice), and a life of purity; justice, and righteousness, bring with them the inevitable reward of growth in spirit, goodness, and power, peace and sweetness? The "blessedness" which is higher than happiness (gratification) comes alone to those who have overcome self-ishness, and, in love, lived for others. Exactly so the contrary of these bring consequences of pain and deprivation. The only passport into the higher spheres is that of a rounded character, built up by daily endeavors to know and do the right, to be good and do good, and leave the worldwester for our having grown and blossomed in it.

How can we practically realize this? Surely hot by secluding ourselves from the world, not by talking a language of esoteric lynot by secluding ourselves from the world, not by talking a language of esoteric lynot by secluding ourselves from the world, not by talking a language of sesteric plants, as a spiritual sim, and the truth. Let us have plain terms for plain facts. Let us have plain terms for plain facts, but a spiritual sim, and the spiritual sim, and the truth, let

A New Boston Correspondent.

A New Boston Correspondent.

To the Editor of the Religio-Philosophical Journal:

As I was slitting this suitry afternoon with one foot out of my north window, and one hand lazily toying with my lead pencil—a weapon with which I have often beguiled my indolent hours, beguiling at the same time a stranger now and then to the perusal of my lucubrations, and possibly entertaining a few.a very few admiring friends of about my own calibre, and it may be boring dreadfully the great body of sensible readers who have not yet learned to skip over what they find under my well known name, it occurred to me that you would like to have a new correspondent from this capital city of notions where more ideas are floating about in the atmosphere probably than over any equal area within the boundaries of our giorious union; not dense and heavy ideas, either such as might keep if packed away with care, but light and thin and airy ideas, such as float into the mind without effort and float about in it without friction or injury, and which ought in a wise economy to be bottled up and conveyed for distribution to the less favored parts of our country. Prompted by this benevolent inpulse I immediately withdrew my foot from the window, turned about in my pivotal chair—such a chair is indispensable to a philosopher, if he would see on all sides of a subject—stopped idly fooling with my pencil and began the work upon which I am this moment engaged in earnest. It is very refreshing to me—however it may be with my readers—to let my thoughts run off the end of my pencil without effort or order, to selze the impressions which visit me before they can ges away—they buzz about my head, coming and going with the alertness of files, and fix them in an enduring form, where my children can recognize them after I am gone, and posterity at large be instructed by them.

Before, however, intredicting the main topics of interest in this kitter, lat me say something about something else. I am not quite certain what it is or what it ought to be. But I l

Be it ever so homble," etc., and discover great treasures. How much honey I have found in this way and provided for my readers, it is not for me to say. But I've spread it out so thin and over so many columns of newspaper, that I think that sometime and somewhere nearly every one fond of that sort of thing must have had a bite. If any body has had a surfelt, It must be because he has eaten more than was good for him. This is his misfo tune and not at all my fault; for I've spread it out, as I said, very thin indeed. I could not have done otherwise, and besides I have allowed a little sand, dead leaves, thistle tops and bits of mud, and (after a visit to Onset) some drops of sea water to mingle with it. These things ought to prevent its making one sick. But if there hadn't been something sickish about him beforehand, I'm sure he would never, have eaten so much.

with lie mangifulous temples, in preparations with its early to temple with the mangifulous temples, in preparations with the strainform temples of the preparation of the strainform the preparation of th

neither better nor worse for "the great change." He can identify himself to you perfectly by a Masonic grip, by his baid head, by a wart orn his nose.

Now this is interesting. This tells us if not what we are, at least what we're going to be. It is a revelation of the unseen and of the future, compared with which all ancient bibles and all modern speculative philosophies are tame and

bibles and all modern speculative philosophies are tame and

"Baseless as the visions of a dream."

Some author writes this fine line just quoted. I am not altogether certain who it is.

But this letter is getting too long for a first one. If you want more another time I will do the thing up reasonably. Indeed I shall feel repaid by the wide circulation of my name. Some day I hope to see it in a book—a collection of my best essays. You will, of course, freely advertise it for me and I will repay you with more essays.

I find I have said little of what I meant to, so far as I had any plan, and must defer to future opportunities the thoughts that breathe and the words that burn in my soul as I ley down my pencil.

As my stream, if not deep, runs clear and is very easy to ford I sign myself.

CASSADAGA CAMP-MEETING.

Cassadaga Camp is having a good deal of wet weather at present, but it does not seem to affect the attendance very much. Since my last letter we have had lectures by Judge R. S. McCormick, Mrs. R. S. Lillie, J. W. Fletcher and Mrs. Nellie Brigham. Mr. E W. Emerson has arrived and is giving platform tests. The Grattan Smith family of Painesville, Ohlo, furnish excellent singing, and the Lillies give us an occasional duet. The children are progressing finely under the care of Mrs. Sperra, and give creditable exhibitions on Friday evenings.

Last night a large and beautiful cottage, lately erected near the hotel, was dedicated. It was built by several families from Erle, Titusville and Pittsburg. Interesting speeches were made by Lyman C. Howe, Wm. Barnsdell, J. W. Fletcher, Mrs. Lillie and Mrs. Brigham, the two latter giving inspirational poems. The Smith family gave us some fine choruses. The Lillies sang a duet, and Damon's Band discoursed-sweet music from the top of the verands. The affair was a very pleasant one, and the cottage was fittingly consecrated to the interest of the cause, being named "The Progressive Union."

The mediums on the grounds are doing pretty well this season, but we are-sorry to say there is too much fraud here for the good of the place. In two or three instances the writer has been well satisfied that what he witnessed was mere trickery, and in one instance discovered actual proof of the same; but as the mediums already have the reputation of being deceivers, it would be useless to call further attention to shem. We do not believe in requiring meditims to have a diploma from a commission of skeptics before allowing them to practice, but we do think that it would be more just to the public, more helpful to the truth, and mose to the advantage of honest mediums, if the managers of camp meeting scould endors of the honesty of all mediums holding scances on their grounds. When investigators come to a camp meeting body speakers, and will not allow cranks and unbalanced characters to represe

but to humanity. Intolerance finds expression through various channels, of which the church is one, and perhaps the worst, but the way to remedy the evil is not to abuse the church as an institution, but to educate humanity. It is better to speak of corporations than of individuals, but the true philosopher deals only with principles. Not the man, or the churcts but the principle, should be the object of our criticism. Intolerance finds a resting place among liberal, as well as among orthodox bodies; and the church is not the only institution that persecutes for opinion's sake. Let us remember these things, and let our dealing with error ever conform to the law of love. Then we shall attract, not repel, and light shall be shed in dark places.

August 21st, 1885. GRAPHO.

NOTES FROM ONSET.

To the Editor of the Religio Philisophical Journal:

Sunday, the 16th, Warren Chase was the speaker of the day, the first for the beginning of the supplementary meetings at Oasel. His subject in the morning was, "Theories of Past and Present." In the afternoon his subject was, "Who are the Thinkers that Think Out the Thought of the World?"

We had a large attendance for a supplementary meeting, special trains being run from the Cape as well as from Boston and New Bedford.

We had a large attendance for a supplementary meeting, special trains being run from the Cape as well as from Boston and New Bedford.

Many of the mediums have left to attend other camp meetings all along the line, from the State of Maine to the great West; yet we are having some of the very best evening social gatherings of all the season On Sunday evening, the 16th inst., one of the richest hour's for real solid thought was enjoyed at the cottage of Mrs. King. Among those present on this occasion were Mr. and Mrs. Wm. D. Crocket, Mr. and Mrs. E. Gerry Brown, Mr. and Mrs. Ww. Currier, Vice-President George Hosmer, Cyrus Peabody, Mrs. J. P. Ricker, Mr. and Mrs. Harre, Mr. and Mrs. Southworth Loring, Mr. and Mrs. J. J. Morse and daughter, and Warren Chase. Mr. J. J. Morse consented to have his control take possession, and for the hour answer questions. The time was only too short, and we all felt that the evening had been one of much profit. On Sunday, the 30th, Mr. J. J. Morse will be the regular speaker, which will close the meetings at Onset for the present season. The weather is delightful, and the real comfort for the cottagers will be experienced in the month of September after the rush of visitors has passed, and the village of more than 300 cottages and their inhabitants are more by themselves. Then the pleasant days and long evenings will be enjoyed in social gatherings, profitable scauces for spirit communion, and all phases of our beautiful and instructive phenomena, and last but not least by any means, recuperation in our physical natures.

W. W. Currier.

Onset, Mass., Aug. 21, 1885.

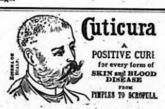
Onset, Mass., Aug. 21, 1885.

Statistics show that the number of anticleds in this country varies very little from year. It opens to the last three years are: 1882 3, 1,005; 1883-4, 1,409; 1884-5, 1,508. The ages of those who committed suicide in 1884 ranfrom eleven to ninety-six years. The chief methods based were, in 531 cases, shooting; in 310, poisoning; in 275, hanging; in 155, cutting the throat; in 127, drowning. Besides these, 37 persons killed themselves by jumping from or standing in front of moving railroad trains, 25 by cutting arteries, 18 by jumping fro heights, 11 by stabbing, 8 by burning, and one each by scalding and starving. The suicides were engaged in nearly every kind of occupation, but the great majority were farmers, merchante, and laborers.

"Green Timbere" is the name of a well searched the state of the same of a well searched the same of a well searched the same of a well searched.

"Green Timbers" is the name of a well sea-soned citizen of Rawlins County, Ill. The newspapers and their outfits in the United States are valued at \$95,500,560.

A German manufactory is turning out over a ton a day of glucose made from old linen





NEWBLOO

NO PATENT MEDICINE ROPERSON WITH healthy
NO PATENT MEDICINE ROPERSON
Gain fresh, good blood and says deploy and medicine bills. We do not buller to in making

specific.

Believing this to be our duty, we will send, on receipt of 20 cents in 2 cent postal stamps (simply to pay the expenses of advertising and postage), a prescription, which can be prepared by any one, and will cost but little. This compound produces in a short, time a second specific we have blood and its natural consequence: "New Health and the control of the HEALTH and the MEDISE MEDICINE OO., 284 N. Salte St., Otloogo, tile.